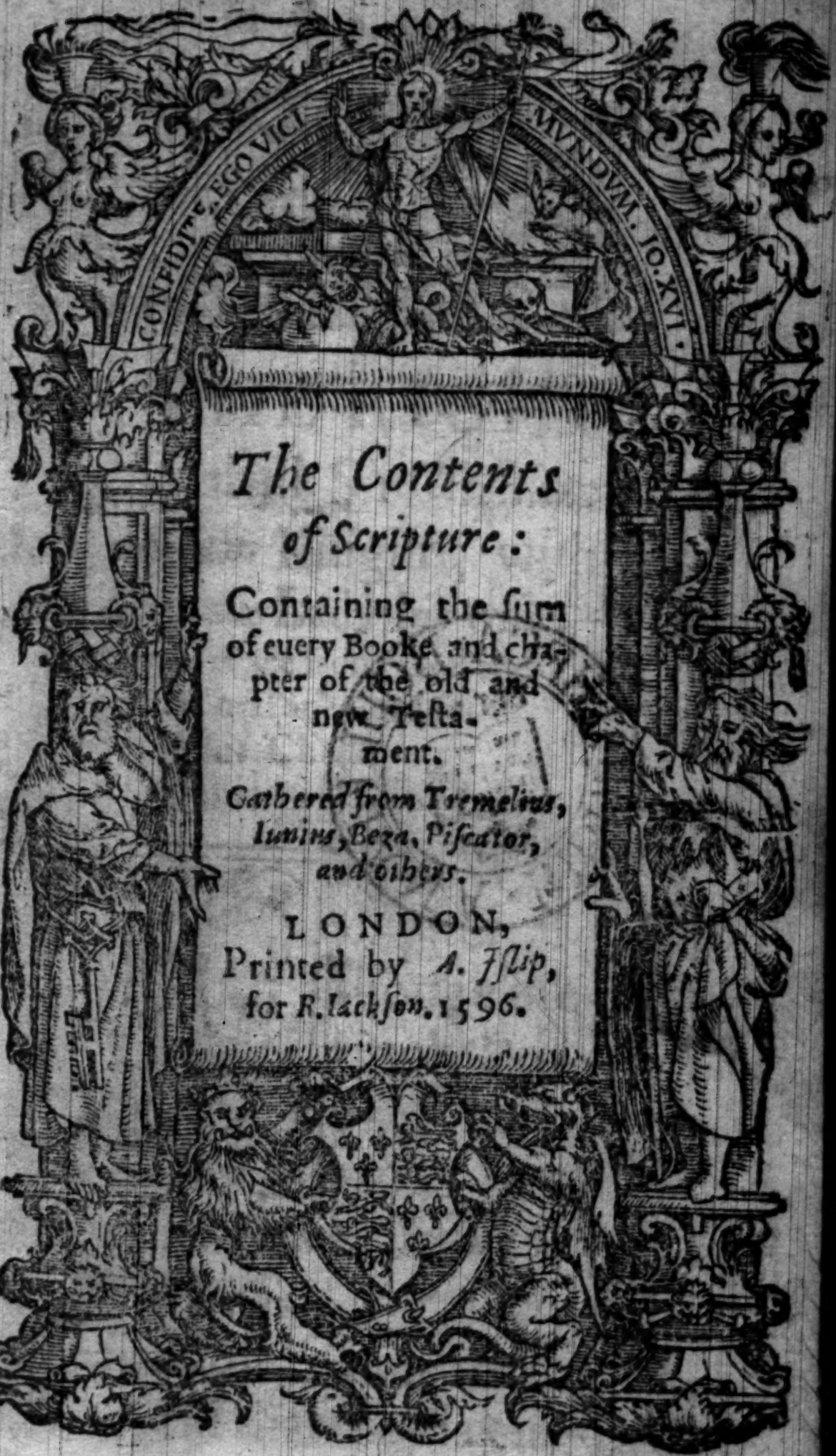


The Contents of Scripture:

Containing the ſum of euery Booke and chapter of the old and new Teſtament.

Gathered from Tremelius, Iunius, Beza, Piſcator, and others.

LONDON,
Printed by A. Iſlip,
for R. Iackſon. 1596.

BIBLIOTHECA · BODLEIANA ·

TO THE RIGHT Worſhipfull Sir *William Fitz-william* Knight, with the vertuous Lady his wife: grace and peace from God the father, and our Lord Ieſus Chriſt.

RIght Worſhipfull, although the kingly Prophet *Dauid* marks him for a *foole, who will ſay in his heart there is no God*; yet ſuch is the mad folly of the moſt in the world that they ſay in *Pſal.53.1.*

their harts there is no God. For some with the *Atheist* deny his *Essence*, others with the *Epicure* deny his *Prouidence*, many with the *desperat* deny his *mercie*, & the most with the *secure* denie his *Iustice*. In prosperity men are so
Isai. 10. 13. *proud that they forget God*, and ascribe their preferment to their owne *wisedome*; *they*
Habak. 1. 16. *sacrifice vnto their nets, and burne incense vnto their yarne, for by them they thinke their portion is fat, and their meat made verie plenteous vnto thē.* They say vnto God, &c.
Iob. 21. 14. 15. *Depart from vs, for wee desire not the knowledge of thy waies: what is the almightie that we should serue him? And what profit should we haue if we shold*

pray

pray vnto him? In *aduersitie* they say as those in *Malachy: It is in vain to serue God, &* Mala. 3. 14.
what profite is it that wee haue kept his commandements, and that we walked humblie before the Lord of hosts: yea, *men set their mouths against heauen,* and when they doe wickedlie they say to their owne soules, *How doth God know it,* Psal. 73. 11.
or is there knowledge in the most High? Thus *earth* reasoneth against *heauen*, the *creature* against his *creator*, *man* against *God*, and the drunkē *pot* against his *potter*. Esay. 45. 9.

And surelie no maruell; for when as mens hands are filled with prophane *pamphlets*, their eies satisfied with vaine spectacles, and

their mindes forestalled with wanton *discourses*, must not such *trees* bring foorth the like *fruit*? Can *men gather grapes of thorns, or figs of thistles*? Can *Ioseph* liue in the sight of *Pharoh*, & not learne to sweare *by the life of Pharoh*? Shall the *Israelites* dwell in the land of *Ashdod*, and will they not learne the *language of Ashdod*? Can swine wallow in the mire & not be defiled? cā any touch *pitch*, and it not stick to his fingers, or studie lewd *treatises*, and not smell of their smoake? It is impossible.

Math.7.16.

Gen.42.15.

Nehe.13.24.

Happie therfore are they of whom it may be said, as it was by *Paul* of that religious *Timothie*, that they *haue bene*

bene brought vp in the word of God, & by it learn to *speak the language of Canaan*. This *tree* will bring vp in them fruits to *eternall life*: this *perfume* if they but handle it they must needs *smell of it*: this way if they walke in it, it wil bring them to *heauen*. This *word* if they *touch* it, it is the *word of life*: if they *taſt* it, *it is ſweeter then the honie and the hony combe*: if they *ſtudie* it, it wil *make thē wiſe vnto ſaluation*, & if they *meditate in it continually*, it will make thē bleſſed. 2. *Tim.* 3. 15. *Eſay.* 19. 18. 1. *Iohn.* 1. 1. *Pſal.* 19. 10. 2. *Tim.* 3. 15. *Pſal.* 1. 2.

Hence is it that all *eſtates* muſt bee conuerſant in this *word*: it is a charge to the Prince, *Let not the book of the law depart out of* thy *mouth, but meditate therein day* Ioſ. 1. 8.

John 6.38. and night: To people; search the scriptures, for they are they that
Deut.6.6. testifie of me: to Parents; these words that I command thee shal be in thine heart: and for chil-
Deut.6.7. dren, thou shalt rehearse them continually vnto thy children.

And indeed it is conuenient for *children* to heare Gods word: they are the *plants* of the *church* of the *Commonweale*; if they grow crookedlie at the first, they will not easelie bee made straight when they come to their full growth: and as yong *plants* will euer tast of their first *moisture*, and *new vessels* of their first *liquor*; so will yoong *children* of their first *learning*. *Teach a child in*
Pro.22.6. *the trade of his way, and when*

he

he is old he will not depart from it.

This made *Dauid* so earnestly to exhort his yoong son *Salomon* to know God in his word. *And thou my son Salomon know the God of thy fathers, and serue him with a perfect heart.* For *Dauid* thought it more needful to haue his sonne a *good man* then a *great man*, a *religious king* then a *rich king*, & such a *gouernor* as should instruct as well by his owne *life* as Gods *lawes*. And if *Salomon* be bad, *Israel* will not bee *good*, if the *superiour* euil, the *inferiour* farre worse: and where the *head* is not well, the whole *bodie* is our of quiet. *If the light bee darke-* 1. Chr. 28. 9.

nesse,

neſſe, O how great is that darkneſſe. And if the fine *cambrick* haue but a little *ſtaine*, it is more by farre ſeene then in the courſeſt *canuaſſe*.

Wherefore howſoeuer other *arts* and *ſciences* are verie conuenient for yong *Salomons* to know, yet let each *Dauid* exhort them to know the God of their Fathers, & eſpecially to know him by reading his woord; that they reading it when they are yong, may remember to practiſe it when they are old.

Wherefore when I conſidered how needfull it was to *read* Gods word, but chiefly how neceſſary to *remember* it, I deſired greatlie to

to set forward some such *worke* wherby the *yong beginner* might get entrance into reading, & the *old reader* be readied in remembring. For the help of them both I begun to set downe a *Briefe of the Bible*, and by the approbation of some, & assistance of other my good friends, hauing brought it to an end do set out the same.

That it is lawful to abridge *bookes* I make it no question. *Diuinity* hath her *Sums*; *Humanitie* her *Synopseis*; all *laws Abstracts*; the *Ciuil*, *Institutions*; the *Canon*, *Compēdia*; the *Comon*, *Grounds*; the *statute law*, *abridgemēts*; *Phisick* hath her *Aphorismes*: all *arts* their *breuiaries*: *Geometry*, *Elemēts*; *Astro-*

Aſtronomie, Eiſagogues; Grammar, Rudiments; Logick, Prodidagmata; Rhethoricke, Propaideumata; & our *Engliſh Chronicles*, how many *Contractions*: and all to make our *countriemen* to read them.

Obiection. But what! may the *Bible*, *Gods booke* be alſo abridged? Why not? The *Bible* in the

Anſwere. *Bible* abridgeth it ſelfe. *Ezra* in the *Chronicles* contracteth all thoſe bookes that were written before. *Paul* to the *Gallatians* dooth make an *Epitome* of his *Epiſtle* to the *Romans*: and his Epiſtle to the *Coloſsians*, What is it but an *Epitome* of that *Epitome*? And if ſuch a worke might not be done euen by man, would *Scotland* haue

ſuffered

ſuffered ſuch a booke to be priated? would *Germanie* haue permitted the like to be publiſhed? would *Cambridge* haue begun the like by their printer? nay, would we before the *bookes* & *chapters* of the *Bible*, ſet downe *Arguments* and *Contents* of the *Bible*? and if it might not be done, it was *boldneſſe* for thee *Lauater* to draw it into *Tetraſticks*; it was *arrogancie* for thee *Eraſmus* to publiſh it in *Diſtichs*: & thou *Humfrey* of *Oxford*, why diddeſt thou print ſuch a *Summe*? Wherefore, being warranted by *Gods ſpirit* in the *ſcriptures* themſelues, the *practiſe* of reformed *Churches*, the *examples* of religious.

ligious *men*, and the like performed in other *artes*: I, for the common good of this our *Church*, to which I am most bounden, am bold to publish these *Contents of the Scripture*.

Obiect. But was not *Trogus Pompeius* that notable story, lost by *Iustines* abridging of him? And do not many by *Epitomes* take such a tast of idlenes, as they will not take paines in the workes themselues?

Answer. Indeed, if it were now as daungerous to abridge the *Bible*, as it was for *Iustine* to do so with *Pompey*, it were more then impiety to begin such a worke. But seeing by the benefit of the *Presse*, Gods book is so publike,

like, we need not to feare vnto it any danger. And as for withdrawing mens minds from reading of the *scriptures*, I hope the rather, that they, hauing tasted here how *sweet* Gods word is, will be mooued with the *Prophet* to *eate vp the whole booke*: euen as they who by the first tast of *meates* and *drinkes*, are further desirous to be satisfied with the same: and this is mine end why I tooke in hand this *worke*. And therefore for this small *riuer*, which by Gods fauour I haue gotten deriued out of his *holy fountaine*, I am so farre from wishing men to quench their *thirst* here; as that I would

Ezec. 3. 1.

would wiſh none, ſo much as to taſt of this *ſtreame*, who hath not, or will not haue recourſe to the *Fountaine*: For there is that *water* which *leadeth to life*. You haue, *Right Worſhipfull*, the cauſe why I publiſh this booke. I deſire in it to profit many, not to hurt any: to ſet forward the building of our *Ieruſalē*, not with *Sanballat* & *Tobiah* to hinder the ſame: no not to peſter the *Church* with a needleſſe worke, (for *there is none end of making many* ſuch *bookes*) but to furniſh the *Church* with a needfull worke; the reading whereof, can not be *a wearineſſe to the fleſh*. And in a word, to ſhew how the

Neh. 4. 1.

Eccl. 12. 12.

ſcriptures

ſcriptures may be read with more *profit*, and not to allure men to read it more *ſeldom*. And I doubt not, but by this meanes the *yonger* ſort will read it with farre more profit, the *elder* remẽber it with farre more eaſe: beſides that, the meaning of many *books* & *chapters*, eſpecially in the *Pſalmes* & *Prophets*, is opened to the ignorant by theſe ſhort *Contents*.

Howſoeuer it falleth out, my deſire is, that theſe my poore offerings of *badgers skins*, and *goates haire* to the building of the *Temple*, may be as acceptable to the Church, as I truſt they are accepted of the Lord. And in like ſort, if this *treatiſe* Exo. 35. 23

tise be so entertained by your *Worships*, I shal be right glad of so good *Patrons*. I presume as you see to present it vnto you; & in truth it is duty that makes me to do so. For are not they worthy to haue the *fruits* of my *labours*, by whom I haue reaped much *fruit* for my *labor*? & cā I find out fitter *patrons* for a booke of *religion*, then they who haue a long time bin *patrons* to *religion*? You haue, Right Worshipfull, maintained me liberally in your family, & now when I publish this book, I remaine in your family. And as for your *fauour* to the *religion* of *God*, this our *land* hath good experiēce of it, *another* hath

Ireland.

reaped

reaped much good by it: & where are you not knowen for louers of the *truth*? wherfore as you haue beene good *fauorers* of me, so I beseech you, take my booke into your *fauor*: & as you haue countenanced the *doctrine of the scriptures*, so receiue kindly these *contents of* that *scripture*: wherein I desire to leaue a *testimony* of your *religion* to the Lord God: and mine vnfained duty in the Lord to you.

It remaineth that I, as the *custom* is, humbly commending this booke to you, and you to the *Almighty*; beseech him, that as he hath giuen you a *long* and *Honorable life* vpon earth: so hee will grant vnto you a most

long, and blessed life in heauen: and that the older you grow you may not with the world be colder in religion, but rather leauing the world vnto
Col. 3. 2. the world, and setting your affections on things which are aboue, may meditate vpō that which ought to bee the meditation of a Christian. Set
Esai. 38. 1. thine house in order, for thou must die and not liue. Thus your not gray and hoarie, but
Eccles. 12. 5 white heads, & flourishing Almond trees, whited alreadie to the Lords harueſt, ſhall be gathered into his barn in an happie age; and you who haue ſeen the Lords axe cut downe many yoong plants,
Psal. 92. 12. whileſt you haue growed to be tall Cædars in his Libanon, ſhall be made fit timber

for his *spirituall house*; or rather as *liuely stones* bee builded vp in that foundation, *whereof Christ Iesus* is a *liuing* and the *corner stone*. Thus again beseeching *God* that to the great *knowledge* you haue, by reason of manie yeares, hee will ad that one *knowledge* of an holy *Arithmeticke*, by which you may bee taught to number your not *months* or *years*, but *daies* to come; that you *may applie your hearts vnto wisdome*: I commit you to the Lord, & this *booke* to your *protection*. From your house *Park Hall* in *Essex*, Octob. 12. 1596.

Heb. 3.

1. Pet. 2. 5.
1. Pet. 2. 4.
Psal. 118. 22.

Psal 90. 12.

Your Worships bounden in the Lord,

Robert Hill.

The names and order of the bookes of the old and new Testament in English Hexameter verses.

Geneſis, Exo. Leui. Nombers, & Deuteronomie,
Ioſuah, Iudges, Ruth, Samuel, Kings, Chronicles, Ezra
Nehemias, Heſter, Iob, Pſalms, then follow the Prouerbs.
Eccleſiaſtes, Cantcles, Iſai, Ieremie, Lament.
Ezechiel, Daniel, Hoſe, Ioel, Amos, Obad. inh.
Ionas, Micha, Nahum, Kabacuk, Zephanias, Hagge.
Next are Zachary, and Malachi the laſt of the Prophets.
Mathew, Marke, Luke, Iohn, with Acts, S. Paul to the Ro-
Corinths, Gallatians, Epheſus, Philippi, Coloſſa. (mans.
Theſſalonica, Timothi, Titus, Paul to Philemon.
Hebrews, Iames, Peter, Iohns three, Iude, laſt Reuelatiõ.

¶ THE FIRST Booke of *Moses*, called GENESIS.

The Argument.

IN this Booke *Moses* declareth how the world was first created, the church of God begun and continued; what was the doctrine and religion of it, and the continuall increase of the same: yea what was the admirable gouernment of God in his Church for the space of two thousand, three hundred, sixtie and eight yeares, euen till the death of *Ioseph* the sonne of *Iacob*; by this computation following:

From the birth of

From the Creation of Adam vnto Sheth, are years	130	
Sheth to Enosh	105	
Enosh to Kenan	90	
Kenan to Mahalalel	70	
Mahalalel to Iered	65	Genes.
Iered to Henoch	162	
Heno. to Methushelah	65	
Methus. to Lamech	187	
Lamech to Noah	182	
Noah to Shem	502	
Shem to Arphacshad	100	
Arphac. to Shelah	35	
Shelah to Heber	30	
Heber to Peleg	34	
Peleg to Rehu	30	Gen. 11
Rehu to Sherug	32	
Sherug to Nachor	30	
Nachor to Terah	29	
Terah to Abram	130	
Abram to Izhac	100	Gen. 1
Izhac to Iaacob	60	and 2
Iaakob till the going into Egypt	130	Gen. 4
He lived in Egypt	17	
From his death to the death of Ioseph	53	Gen.

The first chapter, containing 31 verses.

GOD createth the world in sixe dayes; light and darkenesse in the first day: the firmament in the second: the waters are seuered from the earth, and the earth is made to bring forth her fruite in the third day: the Sunne, Moone and Starres in the fourth: Fishes and fowles in the fift: Cattell, creeping things and Man in the sixt: all these must liue by hearbes: Man is Lord ouer all creatures: all that God made was good.

Chap. 2. containing 25. verses.

THe seuenth day, the Sabboth of the Lord is appointed holy: the worke of the creation is more largely set down: of mans abode, & duetie in Paradise: Marriage is first by God instituted: Man in his innocencie is not asha med of nakednesse.

Chap. 3. containing 24 verses.

THe subtile serpent seduceth *Heuah*: she entiseth *Adam*: both by the deuill fall from God, & loose his image:

they, though they excuse themselue
are cursed: but God promiseth th
the seed of the woman shall bruise t
serpents head.

Chap. 4. containing 26 verses.

Adams two sonnes *Cain* and *Habel* fo
low a diuers kinde of life, and off
Sacrifices vnto God. The younger
accepted, the elder refused: this m
ued the elder to slay his brothe
whose death God reproueth and re
uengeth vpon *Cain*: this murthere
progenie is set downe, together wi
his trade of life: the propagation
the blessed seede in *Sheth* and *Enosh*
declared; and howe men begunne
call vpon the name of God.

Chap. 5. containing 32 verses.

THe pedigree of *Sheth* his sonnes v
to *Noah* is here interlaced, to t
intent that the truth of Gods prom
ses, concerning the seed of the woma
which was to come; and the certain
course of times, and ages vntill the c
ming of the floud, might be shewed.

Chap. 6. containing 22 verses.

GOD foretelleth *Noah*, that he,
an vniuersall floud, will drowne

the worlde, because of the crueltie and lustes wherewith the sonnes of God were defiled by the bad conuersation of them who fell away: hee commaundeth him an hundreth yeeres beforehande, to prepare an Arke, framed in that sort which he should appoint; that therein *Noah*, with others of his familie, and diuers couples of liuing creatures, might be saued in the deluge.

Chap. 7. containing 24 verses.

Noah and his familie enter into the Arke: he taketh in such beastes as God appointed: the floud commeth & drowneth all: in this we may see a most euident testimonie of the iustice, mercie, and prouidence of God.

Chap. 8. containing 22 verses.

After the waters were fallen, and the earth so dryed as it might be inhabited: *Noah*, at Gods commandement, commeth with his family forth of the Arke: and after he had offred sacrifices vnto God, he worshippeth his Sauiour, the restorer of the world: this his thankesgiuing God testifieth that he did well accept of.

Chap. 9. conteining 29 verses.

GOD comforteth them which remained aliue after the floud, by renuing his blessing of procreation, and authoritie ouer the creatures, he permitteth them now to eat flesh: and that they might not doubt of his promise, that he would neuer by wate destroy the world againe, he maketh the Rainbow a signe of his couenant *Noah* planteth a vineyard, and bein dronken, lyeth vncouered in his tent *Ham* his sonne scorneth him, *Shem* & *Iapheth* couer him: he curseth *Ham*, an blesseth his other two sonnes: he diet being nine hundreth and fiftie yeer old.

Chap. 10. conteining 32. verses.

THe propagation of the sonnes *Noah*: and how all nations desce from them: and what countries eac them inhabited.

Chap. 11. containing 32. verses.

THe number of men being n mightily increased againe after floud, and they hauing one speach, a dwelling, in an ambitious desire, a feare of separation, conspire

geth

gether to builde a Citie, and erect an huge Tower which ſhould reach vnto heauen: but the Lord God doth fruſtrate this their deuiſe by a confuſion of their one language into many, and a diſperſion of their families throughout the world: afterward is mention made of *Shems* poſteritie vnto *Abram*: the departure of *Terah* with his ſonnes towards Canaan: they dwel in Haran. *Terah* dyeth being two hundreth and fiue yeeres olde.

Chap. 12. *containing* 20 *verſes.*

ABram at Gods commandement goeth from Haran towards Canaan: where after he had abode ſome ſpace, he was conſtrained by a famine to depart thence into Egypt: and there, cauſing his wife to ſay ſhe was his ſiſter, *Pharoh* taketh her into his houſe: for which God plaguing him and his familie, he reſtoreth her againe to her husband.

Chap. 13. *containing* 18 *verſes.*

ABram and *Lot* returne from Egypt into Canaan toward Bethel, where he had built an aultar: he calleth vpon the name of the Lord: but becauſe of their great wealth, they could not

dwell together; therefore they are cõ-
strayned, by reason of their substance,
and heardmens contention, to depart
one from the other: *Lot* hauing his
choyce where he would dwell, chose
the playne of *Jorden*, nere *Sodome* that
wicked citie. God reneweth his pro-
mise to *Abram*, who remooueth from
Canaan to *Hebron*, and there buildeth
an altar vnto the Lord.

Chap. 14. *containing* 24 *verses.*

Sodome is taken, & serueth a strange
King: in the ende it rebelleth, and
is againe ouerthrowne. *Lot* is taken
prisoner, *Abram* deliuereth him and
all that he had taken away from him.
Abram is honoured of the King of *So-
dome*, blessed by *Melchisedech*: he will
not be enriched by the spoyles; onely
he requireth that they who went with
him be regarded.

Chap. 15. *containing* 21 *verses.*

GOD promiseth to be *Abrams* de-
fence: he complaineth that he hath
no child, God promiseth to multiply
his seed: he is iustified now by faith, be-
fore he hath any sonne: God confir-
meth his promise by a league: he fore-
telleth of foure hundreth yeeres a-

bode

bode in Aegypt, and of Iſraels deliuerance. The land of *Canaan* is promiſed the fourth time.

Chap. 16. *containing* 16 *verſes.*

SArai being barren, and deſirous to receyue the bleſſed ſeede which ſhould come of *Abram*, grueth *Hagar* her handmaid vnto her husband; by whom ſhe is with child, & for it deſpiſeth her miſtreſſe. *Sarai* complayneth to *Abram* of her, and by his permiſſion dealeth ſo roughly with her, that ſhe fleeth from her, and is comforted by an Angell, who foretelleth her of a ſonne, of his name and conditions: *Hagar* returneth and beareth to *Abram Iſhmael.*

Chap. 17. *containing* 27 *verſes.*

THe promiſe is againe renewed to *Abram*, who is now named *Abraham*: circumciſion is inſtituted: *Sarai* is called *Sarah*: who in her old age is promiſed a ſonne, whoſe name ſhall be *Izhak*: *Iſhmael* is bleſſed: but the couenant is eſtabliſhed in *Izhak*. *Abraham* is circumciſed with all the males of his familie.

Chap. 18. *containing* 33 *verses.*

ABraham seeth three Angels in the shape of men, whom he receiueth and inuiteth to his tent: They foretell againe of *Sarahs* deliueraunce; she laughing at it, denyeth the same: *Abraham* is forewarned of the destructiō of Sodome & Gomorrah, because he had care ouer his familie, he prayeth to the Lord for those cities.

Chap. 19. *containing* 38 *verses.*

LOT sitting at the gate of Sodom receiueth two Angels: the Sodomits would force *Lot* to deliuer them out of his house: they are smitten with blindnes: *Lot* is pulled out of *Sodome* by the Angels: the citie is burnt with fire from heauen. *Lot* is preserued in Zoar: his wife against the commaundment of God looketh towards Sodom and is turned into a pillar of salt: *Lots* daughters make him dronke, and by him conceyue two children, *Ammon* the father of the Amonites, and *Moab* the father of the Moabites.

Chap. 20. *containing* 18 *verses.*

ABraham departeth from Hebron to Gerar, he causeth his wife to say she is his sister. *Abimelech* taketh her & is

is reproued by God in a dreame: the King reuoking *Abraham*, deliuereth vnto him his wife with great gifts. *Abraham* praieth for *Abimelech*, and his familie, who were curſed with barrenneſſe for the Kings default.

Chap. 21. *containing* 34 *verſes.*

THe Lord according to his couenant with *Abraham* giueth *Izhac* to *Sarah* at the time appointed, who *Abraham* circumciſeth the eighth day, and at the perſuaſion of his wife who ſaw *Iſmaell* mocking, hee caſteth out *Hagar* the bondwoman with her ſon, hauing alſo commaundement from God to do ſo, who promiſeth to bleſſe both his ſonnes. *Hagar* bewaileth her want, is comforted by an Angell: her ſonne is an archer, and marrieth an Egyptian: *Abimelechs* ſeruants take a well from *Abraham*: they two make a couenant: *Abraham* calleth vpon the Lord.

Chap. 22. *containing* 24 *verſes.*

ABraham is commanded to offer his ſonne, who being ready to doe ſo, is prohibited from heauen, and in his ſteed God prouideth a Ramme: his obedience is approued, and for it God promiſeth to multiplie his ſeed: *Abraham*

braham is certified of the progenie of his brother *Nahor*: from whom came *Rebecca* whom *Izhac* should marrie.

Chap. 23. containing 20 verses.

SArah being an hundreth & twentie yeares old, dieth in Kiriatharba: *Abraham* mourneth for her: hee buieth the caue of Machpelah of *Ephron* the Hittite, and in it he buried *Sarah*.

Chap. 24. containing 67 verses.

ABraham being old, taketh care for a wife for his sonne: he sendeth his eldest and most faithfull seruant, and bindeth him by an oath, to prouide him a wife out of his own countrie: the seruant departeth, and prayeth to God, who cóming to Mesopotamia, by Gods prouidence meeteth with *Rebecca*: by whom hee is brought to her fathers house: and by her parents, and her owne consent shee departeth with the seruant and is married to *Izhak*.

Chap. 25. containing 34 verses.

ABraham taketh *Keturah* for his second wife, by whom he hath manie children, but sendeth them away with gifts from *Izhak*, that hee might inherite

inherit alone. *Abraham* dieth, & is buried by his wife. *Izhak* is blessed. *Ishmaels* genealogie, countries, & death. *Rebecca* being barren, by her husbands praier, hath two sons at a birth, *Esau* and *Iaacob*. *Esau* selleth his birthright for a messe of pottage.

Chap. 26. containing 35 verses.

Izhak compelled by a famine in Canaan, purposeth to goe into Egypt, but is commanded by an Angel to goe into Gerar, where he, though God assured him of his favour, for feare of death, saith that his wife is his sister, but the king perceiuing the contrarie by his familiaritie with her, rebuketh him; hee soweth the ground and receiueth an hundreth fold increase: wherefore the Philistims enuie him, and hee departeth to the valley of Gerar: there his seruants and the men of Gerar strive about waterssprings: hee is againe confirmed by God in the promise: and the King commeth to him, and maketh a couenant with him. *Esau* taketh him wiues of the daughters of *Heth*, which thing is a griefe to his parents.

Chap.

Chap.27. containing 46 verses.

Isaak being old & blind sẽdeth *Esau* to hunt ven. son for him, that the he might blesse him: *Rebecca* h vnder. standing of it, doth prouide sauour meat, and causeth *Iaacob* to bring i to his father: *Iaacobs* hands are coue red with an hairie skin: and hath *E saus* garments on, and so hee gette the blessing from his brother; wh mourneth for it, & is blessed with th fatnesse of the earth. *Esau* hateth *Ia cob*, and purposeth to kill him: but he is sent away to *Laban* by his mother.

Chap. 28. containing 22 verses.

Isaac forbiddeth *Iaacob* to take wife of the daughters of Canaan hee sendeth him to *Laban*, and blesse him. *Esau* against his parents will, t keth a wife of the daughters of *Ismae Iaacob* in a dreame, as he went to H ran seeth a ladder reaching to heaue with angels ascending & descending Christ is promised, he calleth the nam of the place where hee dreamed, B thel, and set vp the stone whereon h slept, as a pillar to the Lord: he onel desireth food & raiment in his iorne

Ch

Chap.29. containing 34 verſes.

IAacob comming to a well where flocks of ſheepe were watered, meeteth with *Rahel*, *Labans* daughter: hee helpeth to water the ſheepe, and rolleth the ſtone from the well: hee is kindlie at the firſt entertained by his vncle: he ſerueth ſeuen yeares for *Rahel*, but hath *Leah* by deceit giuen him, and after taketh *Rahel*, vpon condition to ſerue other ſeuen for her. *Leah* is fruitfull, and hath foure ſons, *Rahel* is barren, becauſe ſhee was loued more then *Leah*.

Chap.30. containing 43 verſes.

RAhel being barren enuieth her ſiſter, & biddeth *Iaacob* to giue her children: he ſheweth that they are Gods gift: ſhee giueth *Bilhah* to him, who beareth him ſeuerall ſons: then *Leah* giueth to him her maid *Zilpah*, who dooth the like. *Leah* giueth her ſonnes pleaſant flowers to *Rahel*, that *Iaacob* might lie with her. *Iaacob* now hauing eight ſonnes deſireth to return into his countrie: *Laban* deſireth him to ſtay becauſe God bleſſed him for his ſake: hee hauing choice of what wages he will, deſireth onely the ſpot-

ted

ted lambes; the which when *Laba*
had granted, hee by pollicie caused the
stronger sheepe to bring forth partie
coloured lambes, and so became veri
rich.

Chap. 31. *containing* 55 *verses.*

*Laban*s sonnes enuie *Iaacobs* prospe
ritie: and *Laban* himselfe changeth
his countenance towards him: wher
fore God commandeth him to retur
to his countrie: this hee signifieth t
his wiues, and by their consent depar
teth. *Laban* pursueth him, but is com
manded by God in a dreame not t
touch him: therefore when hee o-
uertooke him he spake roughlie vnt
him: asked for the images whic
Rahel had taken away: and after ma
nie speeches between them both the
depart each from other, hauing mad
on both sides a couenant of peace.

Chap. 32. *containing* 32 *verses.*

Iaacob being comforted by ange
which met him, sendeth messen
gers to his brother *Esau*: but hearin
that hee came to meet him with
band of men, hee is greatly afraid
wherefore when hee had deuided hi
companie into two bands, that if on
miscarrie

miſcaried, the other might eſcape, hee praieth to God for aid: and ſendeth gifts vnto his brother: hee wreſtleth with an angell, and is lamed by him: hee is called Iſraell, and bleſſed by the Angel.

Chap. 33. *containing* 20 *verſes.*

I *Aakob* & *Eſau* meete together: they friendly ſalute each other: *Eſau* by importunitie receiueth his brothers preſent, and offreth himſelfe and his companie to cõduct his brother ſafely on his iourney: but *Iaakob* with thanks refuſing his courteſie, departeth with his companie, & commeth from Succoth to Shechem, a citie of Canaan; where after he had bought a field, he ſtayeth, buildeth an altar, and giueth thankes to God.

Chap. 34. *containing* 31 *verſes.*

I *Aakob* dwelling neere the walles of Shechem, *Dina* goeth from her mother into the citie to ſee the maydes thereof: ſhe is deflowred by the Kings ſonne: who after deſireth her in marriage: her brethren are grieued at it: who mouing the Shechemits to be circumciſed, *Simeon* and *Leui* when the men were ſore, doe enter the citie, and

and slew euery male: and spoyled the citie; for the which they are rebuked of their father: they excuse their fact by the villanie done to their sister.

Chap. 35. containing 29 verses.

Iacob being grieued for the murther committed by his two sonnes at Gods commandement goeth vp to Bethel, after he had sanctified his familie: hee there calleth vpon God, buryeth *Deborah* his mothers nourse, and is againe by God confirmed in the promise: in his departure from thence *Rahell* dieth in trauail with *Beniamin*, she is buried, and a pillar is set vpon her graue. *Ruben* defileth *Bilhah* his fathers concubine, *Iaacob* commeth to his father *Izhaak*, who dieth, & is buried by *Esau* and *Iaacob*.

Chap. 36. containing 43 verses.

THe wiues of *Esau*: his departure from Canaan, where his brother was, to mount Seir: The genealogie of the Princes of the Edomits and Horites: The kings of the Horites who raigned in the land of Edom before there was anie King in Israell. The finding out of mules by *Anah* the sonne of *Zibeon*.

Chap

Chap. 37. *containing* 36 *verses.*

IOseph the best beloued sonne of his father *Iaacob*, discouereth his brethrens euill sayings: they enuie him because he was beloued of his father, but chiefly for his dreames foretelling his rule ouer them: wherefore hee comming to them in the field, they conspire first to kill him, then to sell him to Marchants of Midian for twentie peeces of siluer. They make their father beleeue that hee is slaine, hee is lamented by his father: the Marchãts sell him to *Potiphar* an Egyptian.

Chap. 38. *containing* 30 *verses.*

IVdah one of Christs progenitors, taketh a woman of Canaan to wife: by her he hath three sons, *Er*, *Onan*, and *Shelah*: *Er*, marrieth *Tamar*, but God slaieth him for his wickednesse: shee is then giuen to his brother *Onan*, who is likewise slaine for his wickednesse: Then *Iudah* promising the third to her when he came to age, sendeth her in hope to her fathers house: but failing in his promise, he himselfe lieth with his daughter, thinking her to bee a whore: and by her begetteth *Phares* and *Zarah*.

Chap.

Chap. 39. *containing* 22. *verses.*

IOseph is made ruler ouer *Potiphars* house, because God blessed all that was vnder his hands. His mistresse enticeth him to commit follie: but after manie intreaties he still denied: then she falsly accuseth him that he would haue enforced her, and for it he is cast into prison; but by Gods goodnesse obtaineth fauour of his keeper, and ouerseeth all things for him.

Chap. 40. *containing* 23 *verses.*

PHaroh imprisoning his Butler and Baker, they are by the King's steward committed to *Iosephs* charge: who dreaming two seuerall dreames tell them to *Ioseph*: hee ascribeth the interpretation of dreams to God, and telleth what they did prefigure: and accordingly the Baker is hanged; the Butler restored: but hee forgot *Ioseph* when he came into fauor.

Chap. 41. *containing* 57 *verses.*

PHaroh dreameth dreames: his wise men cannot interprete them: now the Butler remembreth *Ioseph* to the King, who sendeth for him; he interpreteth the dreames, foretelleth

of famine, and the meanes to escape it: he is made ruler ouer all Egypt, his name is changed: he is maried and hath two sonnes, *Manasses* & *Ephraim*: *Ioseph* gathereth great store of corne: the famine beginneth throughout the world.

Chap. 42. *containing* 38 *verses.*

Iosephs brethren all but *Beniamin* are sent by their father into Egypt to buy corne: *Ioseph* dissembleth that he knoweth them, and accuseth them as spies: putteth them in prison: and after hee causeth *Simeon* to bee kept till *Beniamin* be brought: their consciences accuse them for their selling of *Ioseph*: they returne, with their mony in their sacks: they signifie all things to their father, who will not yeeld to let *Beniamin* goe.

Chap. 43. *containing* 34 *verses.*

Iacob seeing the famine to increase, sendeth againe his sonnes into Egypt: *Iudah* will not goe without *Beniamin*: at the length his father yeeldeth, and they depart with a present for *Ioseph*, and double money, besides that which they brought in their sackes: they are kindly receiued of *Ioseph* and

his

his steward: *Simeon* is restored: and they inuited to a costlie banket: *Ioseph* goeth aside to weepe: *Ioseph* maketh most of *Beniamin*.

Chap.44. containing 34 verses.

Ioseph causeth his cup to bee put in *Beniamins* sacke: and after sendeth his steward to accuse them of theft: they proue their fidelitie by bringing againe the former money: but the cup is found with *Beniamin*, whom *Ioseph* will haue as his seruant. *Iudah* entreateth that he may returne because of his promise to his father: and is content to be bound in his stead.

Chap.45. containing 28 verses.

Ioseph cannot now refraine: but he maketh himselfe knowne vnto his brethren: and ascribing all that his brethren did to the prouidence of the mightie God, comforteth them, and sendeth them backe againe with great prouision of charets victuals and many gifts to his father: willing him to come and abide in Ægypt: but when they had told all these things to their father, he would not beleeue them, till he saw the chariots his son had sent: then he is comforted and resolueth to go and see him.

Chap.

Chap. 46. containing 31 verses.

Iacob in his iourny offereth sacrifices at Beersheba, and is confirmed by God in his iourney: and commeth towards Ægypt with threescore and sixe persons: *Ioseph* meeteth his father in Goshen, imbracing him, and receiuing him with ioifull tears: then he teacheth his father and his retinue how they should behaue themselues before *Pharoh*, and obtaine the land of Goshen.

Chap 47. containing 31 verses.

Ioseph hauing signified that his kinsfolkes were come, bringeth his father and brethren into the Kings presence: who talking with *Iacob* of his age, and with his sonnes of their trade of life, giueth vnto them the land of Goshen: where *Ioseph* dooth prouide for them, when as all the Ægyptians except the Princes or Priests were brought to such extremitie, that for want of food they spent all their monie, cattell, lands & made themselues bondmen vnto *Pharoh*: and giue the fift part of all they haue vnto him: *Iacob* being sicke, bindeth *Ioseph* by an oath not to burie him in Ægypt, but in his fathers sepulchre.

Chap.

Chap. 48. *containing* 22 *verses.*

Ioseph with his two sonnes *Manas-*
& *Ephraim* came to visit *Iaakob* in h
sickneſſe: who repeateth vnto hi
Gods promiſe: and reckoneth his tw
ſonnes amongſt his owne: & in ble
ſing them with *Joſeph*, preferreth t
yonger before the elder: and proph
cieth of their returne into the land
Canaan.

Chap. 49. *containing* 33 *verſes.*

Iaacob being redie to die doth by t
inſtinct of Gods ſpirit, correct t
former ſinnes of his ſonnes, foret
what ſhall befall each of them, & ble
ſeth them: in the end he repeating h
laſt will and teſtament concerning h
buriall, is gathered to his fathers.

Chap. 50. *containing* 26 *verſes.*

Iaacob after his death is at *Iose*
commaundement embalmed: t
Egyptians bewaile him ſeuenty dai
Joſeph obtaineth leaue of *Pharoh*
goe into Canaan with his brethren
burie his father there: *Joſeph* at th
requeſt forgiueth his brethren, a
promiſeth to doe them what good
can, at the laſt ſeeing his childre

childre

children, and hauing giuen commandement concerning his bones, hee dieth at an hundreth and tenne years of age: and is embaumed and put in a cheſt in Ægypt.

THE SECOND booke of *Moſes*, called *Exodus*.

The Argument.

IN the 2. booke called *Exodus*, is comprehēded the extream ſeruitude of the people of God in *Egypt*, their miraculous deliueraunce: the publiſhing of the Law of God; and in briefe it is a narration of all ſuch thinges as fell out in the ſpace of one hundreth

sortie and two yeeres, name
from the death of *Ioseph*, till th
Tabernacle was erected.

The first Chapter, conta
ning 22 verses.

THE Ægyptians see
the nomber and power
the Israelites to increa
feare that they will eith
make some insurrecti
against them, or depart out of *Eg*
and therefore following the coun
of their new King, who knew not
seph, they oppresse thē with grieuo
burthens, and procure that their m
children so soone as they were bor
should first be closely murthered
midwiues, and when that could
preuayle afterward openly be dro
ned in the water.

Chap. 2. containing 25 verses.

Moses is borne: his admirable p
seruation in greatest daunger,
birth, education, exile, and marri
are set downe; and withall mentio

ma

made of the death of *Pharoh*; the crie of the Israelites, and Gods fauour and fidelitie towards them.

Chap. 3. containing 24 verses.

Moses is by name called of God to deliuer his people, & is instructed what course he shall take both with the King of Egypt, and with the Israelites: and is forewarned of the will of God against the gainsaying Egyptians, & what good successe he shal haue in his ambassage to *Pharo*.

Chap. 4. containing 24 verses.

He seeketh to shift off by many excuses that duetie being againe imposed vpon him, but at the length, resting vpon the will of God, and moued both by miracles, and the promise of Gods assistance, after he was rebuked by God, and had *Aaron* his brother ioyned with him, he doth vndergoe the same: then he bringing his wife & children againe to his father in lawe, is in his iourney conuented before God, for not circumcising his sonne, whome his wife did then circumcise. Now after he had obteyned leaue of his father in law, he with his brother doth happily deliuer his ambassage,

which the Israelites see confirmed by seuerall miracles.

Chap. 5. containing 24 verses.

Moses and *Aaron* deliuering their message to the King, are as the principall agents in the conspiracie, repelled with a checke: The Israelites haue besides their dayly taske, more grieuous labours enioyned them: by reason whereof, their officers being beaten, when they saw it was in vayne to complayne any more to *Pharo*, being incensed to anger, do expostulate with *Moses* and *Aaron*, as the authors of their miseries; *Moses* he complaineth to God, who doth hearken to his complaint, and confirme him in his duetie.

Chap. 6. containing 26 verses.

Moses being sent againe to the Israelites, with a larger commission then before, doth, because their labour was increased, preuaile nothing: wherefore when he is commanded againe to goe vnto *Pharo*, he fearing the euent, refuseth: & after setteth downe his owne and his brother *Aarons* pedegree.

Chap. 7. containing 28 verſes.

GOd notwithſtanding *Moſes* deniall, bringing him to diſcharge the other part of his ambaſſage, doth ſend him and his brother *Aaron* to *Pharoh*, and forewarneth them of the Kings ſtubborneſſe, and giueth them power to worke wonders. But the King ſeeing his magicians to doe the like, becomming more obſtinate, is puniſhed with waters turned into bloud, but being blinded with his magicians like enchauntment, will not relent one whit.

Chap. 7. containing 32 verſes.

WHilſt *Pharoh* doth thus obſtinatly detayne the Iſraelites, God ſendeth three other ſeuerall plagues, of frogs, lice, and noyſome flies: But for all this, ſuch is the hardneſſe of his heart, that, notwithſtanding his faire ſpeeches, he perſiſteth in his former obſtinacie.

Chap. 9. containing 35 verſes.

THen God ſeeing his obſtinacie doth denounce and ſend vpon him and his people, three other plagues, namely the peſtilence, botches, and hayle, the laſt whereof doth wring frō

him a formall confession of his owne sinnes, and the sins of his people, together with an acknowledging of the iustice of God: but for all this he returneth againe to his obstinate course.

Chap. 10. *containing* 29 *verses.*

NOw *Moses* being more fully confirmed by God, and admonished of *Pharo* his stubbornes, doth denounce one plague more against him, & sends two, the one of grashoppers, the other of darkenes, by the first *Pharo* bursteth out into a confession of his sinne, but at the second he fometh out most terrible threatnings against *Moses.*

Chap. 11. *containing* 10 *verses*

Moses not returning any more to *Pharo*, doth by the commaundement of God foretell him of the last plague, namely the death of the first borne, and in a great anger departeth.

Chap. 12. *containing* 51 *verses.*

GOD being now ready to bring foorth his people, doth institute both a new course of the yeere, together with the Sacrament of the paschal lambe, and the custome of vnleauened bread: he passeth ouer the houses of

the

the Israelites which were sprinckled with the blood of the lambe. The Egyptians by the death of their first borne are compelled with all speede to let the Israelits depart, with all that they had of their owne, & such spoiles as they had taken from them: & staying first at Succoth, they did there celebrate the passouer.

Chap. 13. containing 22 verses.

Moses deliuereth Gods commandement for the annuall obseruation of the passeouer, and the consecration of the firstborne; and chargeth them to continue the memoriall of them in their posteritie. The Israelites stay the second time at Etham, and are conducted in the day time by a cloud, in the night by a pillar of fire.

Chap. 14. containing 31 verses.

GOd purposing to deliuer his people, and to ouerthrow the forces of the Egyptians in the sea, doth forewarne the Israelits what successe they shall haue, and commaundeth them by a shew of flying, to prouoke *Pharo* and his host to pursue them, who doe so, & are drowned in the sea: now they seeing the euent aunswerable to the

him a formall confession of his owne sinnes, and the sins of his people, together with an acknowledging of the iustice of God: but for all this he returneth againe to his obstinate course.

Chap. 10. *containing* 29 *verses.*

NOw *Moses* being more fully confirmed by God, and admonished of *Pharo* his stubbornes, doth denounce one plague more against him, & sends two, the one of grashoppers, the other of darkenes, by the first *Pharo* bursteth out into a confession of his sinne, but at the second he fometh out most terrible threatnings against *Moses*.

Chap. 11. *containing* 10 *verses*

Moses not returning any more to *Pharo*, doth by the commaundement of God foretell him of the last plague, namely the death of the first borne, and in a great anger departeth.

Chap. 12. *containing* 51 *verses.*

GOD being now ready to bring foorth his people, doth institute both a new course of the yeere, together with the Sacrament of the paschal lambe, and the custome of vnleauened bread: he passeth ouer the houses of

the

the Israelites which were sprinckled with the bloud of the lambe. The Egyptians by the death of their first borne are compelled with all speede to let the Israelits depart, with all that they had of their owne, & such spoiles as they had taken from them: & staying first at Succoth, they did there celebrate the passouer.

Chap. 13. *containing* 22 *verses.*

Moses deliuereth Gods commandement for the annuall obseruation of the passeouer, and the consecration of the firstborne; and chargeth them to continue the memoriall of them in their posteritie. The Israelites stay the second time at Etham, and are conducted in the day time by a cloud, in the night by a pillar of fire.

Chap. 14. *containing* 31 *verses.*

GOd purposing to deliuer his people, and to ouerthrow the forces of the Egyptians in the sea, doth forewarne the Israelits what successe they shall haue, and commaundeth them by a shew of flying, to prouoke *Pharo* and his host to pursue them, who doe so, & are drowned in the sea: now they seeing the euent aunswerable to the

prophecie, doe the more reuerence God, & giue credite vnto *Moses* Gods messenger.

Chap. 15. containing 26 verses.

MOses with the Israelites do in a song prayse the Lord as the only author of that victorie, the like doth *Miriam*, and other women vpon instruments of musicke. But when they were come from the sea, they abode in the desart of Shur, where for the space of three daies they wanted sweet water, & therfore murmure against God, who notwithstanding teacheth *Moses* how to make sweet the bitter waters, by casting in a tree into them, and by this meanes teacheth the Israelites obedience.

Chap. 16. containing 37 verses.

THe Israelites comming to Elim, a place well watered, do there pitch their tents, and are refreshed: from thence they goe through the wildernes of Sin, where for want of food they both murmure against God, & speake against *Moses* and *Aaron* for bringing them out of Egypt: wherefore God doth send them down meat from heauen; and doth afterwards so feed them

in

in their whole pilgrimage of fortie yeeres.

Chap. 17. *containing* 16 *verses.*

FRom Sin doe the Israelites depart, and pitch at Rephidim, there for want of drinke they breake out into reprochfull murmuring, against God and *Moses*: but hauing obtayned both plentie of water, and a great victorie ouer the Amalekites, they receyue an expresse commandement to root out Amalek, and in memorie of such a great conqueſt they erect an altar vnto the Lord.

Chap. 18, *containing* 27 *verses.*

I *Ethro*, *Moses* father in law, hauing intelligence what good succes his son had in his ambassage, & what a deliuerance the Israelits had obtained: doth bring his daughter, who with her two childrē were cōmitted to him, into the campe: where first testifying his ioy for the good succeſſe of his sonne and the Israelites, doth after both by word and deed declare his pietie, & fidelitie: who being kindly entertayned both by his sonne in law, and the Elders of the people, doth, after sage aduise giuen for the gouernement of the Israe-

lites, returne into his owne countrie.

Chap. 19. *containing* 25 *verses.*

FRom Rephidim they depart to the desart of Sinay, where God by *Moses*, recalling to their minds their late deliueraunce, doth signifie that he will renew his couenant with them, and bind them to the obseruation of such lawes, as they in keeping them shall obtayne his fauour: whereunto when they had yeelded, he commaundeth them for three dayes space to prepare themselues, and that none but *Moses* & *Aaron* should come vp to the mount in paine of death: Then he in great maiestie doth in the sight of all the people, to their great terror, come downe into the Mount.

Chap. 20. *containing* 26 *verses.*

GOd with a fearful voyce doth proclaime the Decalogue; at which the people being much afraid, do obtaine by prayer that God would no more speake vnto them in his owne person, but in the person of *Moses*: and therefore by him he doth admonish them, of certaine duties which belong to the two first commaundements of the first table.

Chap. 21. containing 36 verses.

THe power of one Hebrewe ouer an other is limited, how long, and in what maner a seruant must serue; certaine lawes are set down against murtherers: and concerning manslaughter: against cursers of their parents, of iniuries done to man by himselfe or his cattell.

Chap. 22 containing 30 verses.

LAwes against theft, dammage to a mans field by eating vp the grasse, or fiering his stackes of corne: of restitution to be made for the losse of such money as is committed to anothers costodie: goods borrowed: hired: of virgins deflowred: against witches: such as lie with beasts: idolaters: oppressors: vsurie: pledges: of honour due to the magistrate: of tythes: and holines of life.

Chap. 23. containing 33 verses.

LAwes against false reportes: false witnes: not to follow the mightie in euill: partiallitie: to do good to our enemies: against iniustice: the land must rest: Sabboth obserued: annuall feastes: idolatry and idols: true God to

be

be worshipped: Angel promised to cō. duct the people: and cast out the Cananites: no league must be made with them, neither must they dwell with Gods people.

Chap. 24. *containing* 18 *verses.*

Moses and *Aaron*: *Nadab* and *Abihu* with the 70 Elders of Israel appeare before God, *Moses* alone is commaunded to come vp to the mount: he declareth the former lawes to the people, and writeth them in a booke: they promise obedience: he causeth sacrifice to be offred: The Maiestie of God is seene: *Moses* goeth vp into the mount, and is there fortie dayes, and fortie nights.

Chap. 25. *containing* 40 *verses.*

GOd commandeth *Moses* to appoint the Israelits what thinges they shal voluntarily offer for the building of a Tabernacle vnto him, where by a visible testimonie of his presence, he might make his abode: after this he describeth to *Moses*, the matter, forme & measure of the Mercie-seat, Table, and Candlestick; & all must be made according to that paterne giuē in the Mountaine.

Chap.

Chap. 26. containing 37 verses.

GOd prescribeth to *Moses* what must be the forme of the Tabernacle; how the Courtaines, Couering, and Vayle must be made: the vse of the Vayle to separate betwixt the holy place, and the Holie of Holiest: the Table must be placed on the northside of the Tabernacle, and the Candlestick on the southside.

Chap. 27. containing 21 verses.

Moses, is further taught how to build the Altar of the burnt offering, the Court, & entrie of the Tabernacle; The Vessels must all be of brasse: The Lampes must continally burne, and be kept in with the pureſt oyle oliue: and dressed by *Aaron*, and his sonnes for euer.

Chap. 28. containing 43 verses.

Aaron with his sonnes, *Nadab*, *Abihu*, *Eleazar*, & *Ithamar*, are appointed by God to the Priesthood. Their garments are set down: *Aaron* must haue an Ephod, a Breastplate for *Vrim*, and *Thummim*, a Mitre and a plate of gold on the top of the Mitre: his sonnes must haue ornaments for their heads:

and

and both father and ſonnes muſt haue coates, breeches, and girdles, all which they muſt put on when they diſcharge their duetie to the Lord in his Holie place.

Chap. 29. containing 46 verſes.

GOd ſetteth downe a law how the Prieſts muſt bee conſecrated, and what their maintenance muſt be of the continual ſacrifice, euening, and morning. He promiſeth to dwell amongſt them, and to ſanctifie both people, place, miniſters, and their ſeruice by his owne preſence.

Chap. 30. containing 38 verſes.

THe altar of incenſe, with his place, and vſe is ſet downe: All men that are twentie yeares old and aboue muſt giue to the Tabernacle halfe a ſhekel of ſiluer for the redemption of their liues: The braſen Lauer: how the annointing oile, and the prefume muſt be made and vſed; with a ſtrict inhibition to vſe them to anie other purpoſe, and a commination againſt thē that do ſo.

Chap. 31. containing 18 verſes.

BEzaliel and *Aholiab* are indued with gifts, and appointed workmen for the Tabernacle, and the other works, but they muſt not worke on the Sab-

both

both day a sign of their sanctification, and that in paine of death, and to bee cut off for euer from Israel.

Chap. 32. *containing* 35 *verses.*

THe Israelites in *Moses* absence, cause *Aaron* to make a golden calfe of their Iewels: to it they impute their deliuerance: God is wroth with them but appeased by *Moses* praier: he breaketh the two Tables; slaieth the Idolaters; and doth sharply reproue their sinne: he desireth to bee rased out of Gods booke for Israel.

Chap 33. *containing* 23 *verses.*

THe Lord promiseth his Angel to conduct Israel: they feeling the heauie wrath of God against them, repent of their idolatrie: and testifie the same by casting off their best raiment. The behauior of the people when *Moses* commeth out of the Tabernacle: he talketh familiarlie with God: and by praier obtaineth pardon for the people: he desireth to see the glorie of the Lord: God telleth him that he shal see his backeparts in a cleft of a rock.

Chap. 34. *containing* 35 *verses.*

GOd ceasing to bee angrie with the people, commandeth new tables

to

to be made, and brought him vp into the mountaine: in them hee writeth the ten commandements, and vpon certaine conditions renueth his couenant with Israel: God is described: fellowship with idolaters is forbidden: three feastiuall daies instituted: *Moses* descendeth from the mount, and his face shineth.

Chap. 35. consaining 35 verses.

THe obseruation of the Sabboth is againe commanded; the free gifts appointed before by God are now required: the people offer willinglie: *Bezaleel* and *Aholiab* are by *Moses* commended to the people.

Chap. 36. containing 38 verses.

THe people offer so much to the building of the Tabernacle, that they are willed to cease: the cunning artificers begin the worke, and make courtaines, couerings, boordes, barres, and the vaile.

Chap. 37. containing 29 verses.

BEzaleel frameth the Merci-seat, Table, Candlestick, & altar of incense.

Chap. 38. containing 31 verses.

THe altar of burnt offerings, a brasen Lauer, the court, and their furniture:

niture. The ſumme of gold, ſiluer, and braſſe offered by the people.

Chap. 39. *containing* 43 *verſes.*

THe apparrell of *Aaron* and his ſons: all that God commanded was made and finiſhed: *Moſes* bleſſeth the people.

Chap. 40. *containing* 38 *verſes.*

THe Tabernacle at Gods commandement is erected: the glory of God appeareth in the cloud couering the Tabernacle.

THE THIRD booke of *Moſes*, called *Leuiticus.*

The Argument.

THe third booke called *Leuiticus*, is an abridgement of things memorable, either ſaid or performed amongſt the people

ple of God, from the beginning of the second yeare after their departure out of Egypt, the Tabernacle being then fullie erected, till the beginning of the second moneth of the same yeare: but it principally containeth the summe of such lawes as concerned the ceremonies of the Iewish church.

The first Chapter, containing 17 verses.

OF voluntarie burnt offerings what beastes must be offered: namelie of the heards, males without spot: of Foules, Turtle doues, or pigeons: the maner of offring is also set downe.

Chap. 2. containing 16 verses.

LAwes concerning meat offerings of things without life: raw; as of fine floure with oile poured vpon it: baked;

baked; as baken cakes: vnleauened wafer: fried; fine floure: sodden; the like: all without leauen, but seasoned with salt: offerings of first fruits, vnburnt, eares of corne dried by the fire: wheat beaten out of greene eares.

Chap. 3. containing 17 verses.

LAwes concerning peace offerings by priuate men: if their offring be of the droue, such as is without blemish; of the flocke; male or female; sheepe or Goat: the seuerall ceremonies are declared.

Chap. 4. containing 35 verses.

SInne offerings for sinnes of ignorance: for the Priests sinne a Bullocke: the People the same: the rulers an hee Goat: the priuate person a shee Goat.

Chap. 5. containing 19 verses.

AGainst them that cloake the blasphemie of their neighbour such as touch any vnclean thing or vow rashly must confesse it, and offer a lambe, or Goat: or if not able, two turtle doues, or two yoong Pigeons: or the tenth part of an Ephah of fine floure: if any ignorantly take things consecrate,

he

he must offer a Ram: so must he that ignorantlie doth against anie of Gods commandements.

Chap.6. containing 30 verses.

THe offering for sins done willingly, is a ram: the lawes for burnt offerings are more fullie set downe: the fire must euer abide vpon the altar: the law of meat offerings: the offerings of *Aaron*, and his sonnes.

Chap.7. containing 28 verses.

THe law of the trespasse offering: of peace offerings, as sacrifices of praise and vows, the fat and blood may not be eaten: what right the Priests haue to all such things as are offered.

Chap.8. containing 36 verses.

Aaron and his sonnes are annointed as was prescribed. *Exod.* 29. 30. Sacrifices concerning that action.

Chap.9. containing 24 verses.

Aaron the next day after hee was consecrated in the presence of his sonnes and all the people: dooth offer for himselfe a calfe and a ram: for the people a calfe, a lambe, a bullock, and a ram. All which being consumed with fire

fire from heauen, the office of the Priests is ratified from aboue; and *Moses* and *Aaron* blesse the people. cus.

Chap. 10. *containing* 20 *verses.*

NAdab and *Abihu Aarons* sonnes, offer strange fire, and are therefore consumed with fire from heauen: they are carried out of the host: the Priests must not mourne for them: *Aaron* vpon this is commanded with his sonnes to abstaine from wine: that which remaineth of meat offering must be eaten by the Priestes with vnleauened bread in the holie place. *Aaron* his excuse for his sonnes not eating part of a sinne offering in the holie place, is approued by *Moses.*

Chap. 11. *containing* 47 *verses.*

HOw the Israelites must discerne beasts, birds, fishes, cleane from vncleane, whether it bee by eating, or touching.

Chap. 12. *containing* 8 *verses.*

THe time of a womans vncleanneſſe after childbirth: shee is purified by offering a lambe, and a yong Pigeon, or a turtle doue if she be able; if not, by offering two turtle doues and two yoong Pigeons.

Chap.

Chap.13. containing 59 verses.

HOw and by what signes the Priest ought to iudge of leprosie, of the blacke spot or skab: the leprie of garments, whether linnen, wollen, or leather.

Chap.14. containing 57 verses.

THe clensing of the leper by little birds, Cædar wood, a skarlet lace and isope. How the house of a leaper is known which is clēsed with the blood of a Sparrow, pure warer, and as before: and so shall euerie leprosie be clensed.

Chap.15. containing 33 verses.

THe purging of vnclean issues both in men and women: all things are vncleane which are stained with issues.

Chap.16. containing 34 verses.

THe Priestes may not at all times come into the sanctuarie: neither without his robes, and offering: the yearelie purging of the sanctuarie, tabernacle, altar, high Priest, and all the people: of the scape Goat: a perpetuall fast is appointed to bee kept at the time assigned for purging of sins.

Chap.

Chap.17. containing 16 verses.

ALl sacrifices must bee offered to God alone (and not to deuils,) by the Priest at the dore of the tabernacle: none must eat blood of any beast, whether taken by hunting, or dying of it selfe, or torne in peeces: if they doe they are vncleane.

Chap.18. containing 30 verses.

THe Israelites must not follow the manners of the Egyptians and Canaanites: but must abstaine from incest; compamie with a woman in her disease, adulterie, offering children to Molech, Buggerie, societie with beasts, and that in pain of heauie iudgement.

Chap.19. containing 37 verses.

A Repetition of sundrie laws concerning our sanctification; the branches whereof are, reuerence to our Parents, loue to our neighbour, simplicitie, and puritie, in bodie, habite, and all our dealings, with abstaining from the contrarie vices: to these may wee ad thankfulnesse towards God, abstinence from the sinne of idolatrie, and each shew of wickednesse: a detestation of whoredome and sorcerie: reuerence

rence to God, and the grayheaded: loue towards ſtrangers: and iuſt dealing with all men.

Chap. 20. *containing* 27 *verſes.*

PVniſhmẽts appointed againſt tranſgreſſors of the former laws: as they that giue their ſeed to *Molech*, muſt die without parcialitie: they that haue recourſe to ſorcerers are curſed. he that curſeth his father muſt die: ſo muſt the adulterer: hee that lieth with his fathers wife: a buggerer, that lieth with a beaſt: or with his neere kindred: Iſrael is a peculiar people to the Lord.

Chap. 21. *containing* 24 *verſes.*

THe prieſts muſt not pollute themſelues by mourning for anie, nor be baldheaded: they muſt bee holie in themſelues, their wiues, and children: the high Prieſt muſt not mourne: hee muſt take a maid of his people to wife: none maimed muſt come before the Lord.

Chap. 22. *containing* 33 *verſes.*

THe Prieſtes ſo long as they are vncleane muſt not meddle with things belonging to God: ſtrangers may not eat of the holie things. What oblations

oblations must bee offered, at what age they are fit, when to be slaine, and to be eaten.

Chap. 23. containing 44 verses.

THe feasts of the Lord: the Sabbath: Passeouer: Feast of vnleauened bread: Feast of first fruites: Whitsuntide: the Feast of blowing trumpets: the feast of Tabernacles.

Chap. 24. containing 23 verses.

THe oile for the lampes: the shew-bread set before the Lord each Sabbath day: blasphemer must bee stoned: he that killeth a man or a beast, shall make restitution: hee that doth blemish his neighbor, shal receiue the like, eie for eie, &c.

Chap. 25. containing 55 verses.

DEcrees for the rest of the land, each seuenth yeare; and how men must liue that time: The yeare of Iubile must bee kept each fiftieth yeare: against oppression in selling and buying, of redeeming lands, houses, and persons at the yeare of Iubile.

Chap. 26. containing 46 verses.

IDolatrie is forbidden: the Sabbath must be kept, and Sanctuarie reue-

renced: they are blessed that keepe the commaundements, cursed that breake them: God promiseth to remember his couenant.

Chap. 27. containing 34 verses.

PErsons vowed to the Lord, must be redeemed by money according to their estimation: cleane beasts vowed must be giuen: vncleane valued by the Priest: an houle or ground vowed, may be valued, and redeemed: the tithe is the Lords.

THE FOVRTH Booke of *Moses* called *Nombers*.

The Argument.

THE fourth Booke of *Moses* called *Nombers*, contayneth the affaires of Gods people, and such lawes as were enacted

nacted amongst them from the beginning of the second moneth of the second yeere after their departure out of Egypt, till the beginning of the eleuenth moneth of the fortieth yeere: & is a storie of somewhat more then thirtie eight yeeres.

The first Chapter containing 54 Verses.

GOD commandeth *Moses* to nomber all the males of Israel according to their Tribes, from twentie yeeres till threescore, (the Leuites only excepted) and he is commaunded to appoint them ouer the seruice of the Tabernacle, and to place them about it, that they when neede is, may take it downe, carrie it, and set it vp.

Chap. 2. containing 34 verses.

THe order is set downe that the Tribes must keepe in pitching their tents, and in their iournies.

Chap. 3. containing 51 verses.

HEere is described the number, the standing, and the offices of the Leuites: who are consecrated vnto God, instead of the first borne of the other Tribes: and because there were certaine of the first born besides the number of the Leuites, euery person of the is appointed to pay fiue shekels for a redemption.

Chap. 4. containing 49 verses.

CErtayne of the Leuites by Gods commaundement are chosen for the seruice of the Tabernacle, both in their standings, & when the Host remoued, from thirtie yeere old and aboue, euen vntill fiftie, and according to their families, their offices and duties are appointed vnto them.

Chap. 5. containing 31 verses.

GOD commaundeth to cast out of the tents where he dwelleth, (least they should bee defiled) those that were lepers, that had an issue, or that were defiled with the dead. And hee that trespasseth is commaunded to restore the damage to the owner, with the fift part more, or if he be not aliue, to giue it to the Lord for the Priests

vse,

vse: lastly they are appointed to know of the Priest whether their iealousie be iust or not.

Chap. 6. containing 27 verses.

THe law of the consecration of the Nazarites: the maner how the priests must blesse the people.

Chap. 7. containing 89 verses.

THe Princes of the Tribes, at the setting vp of the Tabernacle, and the dedication of the Altar, giue charrets to carry the holy things, and offer sacrifices, and instruments belonging to the holy seruice, euery one his day as was afore appointed. In the end is set downe, how *Moses* from that time asked counsayle of God, and how he receiued answer from him.

Chap. 8. containing 26 verses.

WHen the lamps are lighted; God commandeth to light them all at once; and shewing the order of consecration, commandeth the Leuits to be consecrated in stead of the first borne, and sheweth the age of the Leuits, when they are to be receyued for the seruice, & when they are dimissed.

Chap. 9. containing 23 verses.

THe Israelits are commanded to celebrate the passeouer in the wilder-

nes in the second yeere after their departing; A law is made touching the celebrating of the passeouer in the second moneth for them that were polluted, and them, that being in a long iourney could not keepe it. In the end is shewed the manner of their iourneying and resting in the wildernes.

Chap. 10. containing 36 verses.

GOD commandeth to make two siluer trumpets to assemble the congregation, and to serue for the departure of the campe, & to be blowne in time of their sacrifices. The order of the Israelits iourneying from the desart of Sinai to the wildernes of Paran, *Hobab* the father in law of *Moses* bearing them company, and the Arke being their guide. Last of all is set downe the maner of *Moses* praier both in the iourneyes, and when they pitched their tents.

Chap. 11. containing 35 verses.

THe people murmuring against God are punished with fire from heauen, & are deliuered by the praier of *Moses*. Againe they prouoke God by desiring flesh, and Manna; and so vext *Moses* that he desireth to excuse himselfe for the

the executing of his dutie, whereupon God ioyneth vnto him seuentie, and filling the Israelits with flesh according to their desire, punisheth them with a most grieuous plague.

Chap. 12. *containing* 16 *verses.*

MIriam and *Aaron* murmure against *Moses*, making themselues equall to him, but they being represſed by God, *Moses* is preferred before them; and *Miriam* is punished with seuen dayes leprosie.

Chap. 13. *containing* 33 *verses.*

CErtayne men are sent to espie the promised land, who after fortie daies returning, the greatest part bring such tydings, that they make the people afrayd to goe thither.

Chap. 14. *containing* 45 *verses.*

THe people being afraid through the euill report of those that went to search the land, endeuour themselues to go into Egypt again, & would haue stoned *Caleb* and *Ioshua*, which admonished them, til the Lord shewed himselfe, who threatning a suddayne destruction against them, is turned from it by the prayer of *Moses*: yet so, as ex-

cluding them from entring into the land of Canaan, he determineth to destroy them in the wildernes, & therefore commandeth them to returne into the wildernes; but they being obstinate and striuing to goe forward, are slayne of their enemies.

Chap. 15. containing 41 verses.

THey being to enter into the land of Canaan, he reneweth his commandements with them concerning the offrings which they should ioyne to the sacrifices: he maketh the stranger that is amongst the, equall to him that is borne in the land. Hee commandeth them to offer the first fruits of the dow whē they bake, he sheweth the maner of attonement, either of the congregation, or of a priuat man that sinneth of ignorance: the punishmēt of him that sinneth presumptuously, as he that brake the Sabbath. He commandeth them also to set fringe on the skirts of their garments, for a perpetuall monument of keeping the law.

Chap. 16. containing 35 verses.

KOrah the Leuite desiring to compas the Priesthood, moueth sedition against *Moses* & *Aaron*; God destroyeth him

him with his confederats and all their substance, partly with fire, and partly by the earth which opened.

Chap. 17. *containing* 28 *verses.*

GOD cõmandeth that the Censers of the seditious men be made a couering for the Altar for a monument to the Israelits: & all the people murmuring against God for their former destructiõ, a new plague is sent among them, but is stayed by *Aaron*, and the calling of *Aaron* is confirmed anew, by the miracle of his rod which budded; and all cause of murmuring being taken away, the people is stricken with feare, and seeketh remedie.

Chap. 18. *containing* 32 *verses.*

GOD admonisheth *Aaron* and his sonnes of their dutie, and maketh the Leuits subiect vnto thẽ in the holy seruice, appointing vnto them certayne seruices & duties, and prouideth for them, for the meat they must haue of the people, both of their offrings and tythes.

Chap. 19. *containing* 22 *verses.*

THe sacrifice of the red Kow, & God prescribeth how to make water to

purge from vncleannes.

Chap.20. containing 29 verses.

THe people for want of water oppose themselues against *Moses* & *Aaron* their guides, whom the Lord commãded to speak to the rock that it might bring forth water; but they through discord, not fully executing Gods cõmandement, are therefore excluded from the land of promise. They desire of the Edomites leaue to passe through their land, which being denied, they returne to the mount Horeb. Where *Aaron* dyeth, and *Eleazar* succeedeth him in the chiefe Priesthood.

Chap.21. containing 35 verses.

THe Israelites making warre against King *Arad* the Cananit, at the first sustaine hurt, but making a vow, obtaine the victorie: afterwards serpents are sent among them for their murmuring, from which they are deliuered by the praier of *Moses*, and by looking on the braſen serpent. After manie iournies God giuing them water, they praise him with a song of thanksgiuing. They ouercome the two kings of the Amorites, and take their kingdomes from them.

Chap.22. containing 37 verses.

BAlaam being sent for of the Moabites to curse Israell, doth first refuse to goe, being admonished of the will of God, being called for againe, he would needs goe, whereat the Lord being angrie, reprooueth him by his Angell in the way, and telleth him plainly what he should doe.

Chap.23. containing 24 verses.

BAlaam offering sacrifice, endeuoureth to curse the Israelits at *Balaks* commandement, but God changeth both his mind and tongue, and hee blesseth them, & sheweth Gods great good will towards them.

Chap.24. containing 25 verses.

BAlaam being led by the spirit of God blesseth the Israelites, and in the presence of the King of Moab foretelleth the good successe of the Israelits, and the ill successe of their enemies, and yet he giueth the king pernicious counsell before his departure.

Chap.25. containing 18 verses.

THe Israelits being brought to idolatrie & to commit fornication with strangers,

strangers, by the crafty counsell of *Balaam*, prouoke the wrath of God against themselues so grieuously, that he commandeth the chiefe of the offenders to bee hanged, and the rest to be slaine, vntill his anger began to be appeased by the valiant act of *Phinehas*, for which thing the Priesthood is bestowed on him and his posteritie for euer. And God commandeth to warre against the Midianites who were the authors of this wickednes.

Chap. 26. containing 65 verses.

Moses and the high Priest (all they being dead which were numbred before in the first chapter) are commanded againe after the same maner to reckon vp the Israelits, and receiueth commandement for deuiding the land of promise.

Chap. 27. containing 23 verses.

THe daughters of *Zelophehad* hauing obtained the inheritance of their fathers, a law is made concerning the right of succession, then is shewed that the death of *Moses* is at hand, and *Ioshua* is appointed by God to succeed him in gouerning the people: hee receiueth a commandement to instruct

and

and gouerne the people, and execu-
teth it.

Chap. 28. *containing* 31 *verses.*

THe commandement concerning the dailie burnt offering with the gift and his drink offering is repeated. After God sheweth them what hee would haue them to offer euery Sabbath, in the new moones, in the daies of the Passeouer and Penticost, and at what time of the day they should offer.

Chap. 29. *containing* 40 *verses.*

HE sheweth them what they ought to offer vnto him besides the ordinarie oblations in the feasts of the seuenth month, in the feast of trumpets, in the feast of reconciliation, in al the daies of the feast of Tabernacles, and in the day which God seperated next following them.

Chap. 30. *containing* 16 *verses.*

THe law of vowes, of the restraint of the man and of the woman whether shee bee maid or wife. Of the vow of a widdow and her that is diuorced, howfarre all these stand in force, and when they are of no force.

Chap.

Chap. 31. *containing* 54 *verses.*

THe Israelits by Gods commandement make war against the Midianites, and reserue one y the virgins aliue, who together with the substance of the Midianits are diuided as a prey amongst the souldiors and the rest of the people. The Lord appointeth a portion of the prey of the souldiours for the Priests, and of the prey of the people for the Leuits; besides those things which the captains offred which were kept in the Tabernable for a monument.

Chap. 32. *containing* 42 *verses.*

THe Reubenites and Gadites being mooued by the plenty of the countrie beyond Iordan, desire it to bee giuen them for a possession, whom *Moses* at the first greatly rebuketh; afterwards they promising to ioin their help to their brethren for the ful possessing of the land, their request is graunted, but to halfe the tribe of *Manasses* part of Gilead is deuided, which they got by their sword.

Chap. 33. *containing* 56 *verses.*

THe iournies & the standings of the children of Israell from Egypt to Canaan

Canaan are repeated; they are commanded to cast out the Canaanites, to destroy their idols and to deuide their land amongst them; and God threatneth to punish them grieuously if they leaue aliue anie of the Caanitish idolaters.

Chap. 34 *containing* 29 *verses.*

GOd appointeth the bounds of the rest of the land for a possession for nine tribes and an halfe, and ioineth one of euerie tribe by name to the hie Priest, and captaine for the deuiding of it.

Chap. 35. *containing* 34 *verses.*

THe Israelits are commanded to appoint eight and forty cities with their suburbs for the Leuits to dwell in, of which sixe are appointed for places of refuge, whether murtherers may flie till their cause be known, and where they may remaine safe which haue killed anie vnawares: Lawes are giuen for murtherers; and there is no redemption for them that are guiltie of murther.

Chap.

Chap. 36, containing 13 verses.

BY occasion of the inheritance granted to the daughters of *Zelophehad*, the daughter that is an heire is commanded to marrie within hir fathers tribe, least the inheritance with hir should goe from one tribe to another.

THE FIFTH Booke of *Moses*, called *Deutronomie*.

The Argument.

IN this fift Booke of *Moses* called *Deutronomy*, he beginning with a briefe repetition of those things which were alreadie performed, doth exhort the people to obey the law, which he doth very diligently repeat and declare: Then he

setteth downe such things as fel out, from the eleuenth moneth of the fortieth yeare, vntill the seuenth day of the twelfth moneth of the same yeare after their departure out of Egypt.

The first Chapter, containing 47 verses.

MOses hauing briefly rehearsed such thinges as were done from their abode in Horeb vnto Kadesh-barnea, he repeateth the historie of the spies which were sent, and expoundeth more at large the decree of God against infidels, then before *Numb.* 14. shewing how the Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

Chap. 2. containing 36 verses.

THe acts of the Israelits with the Edomits, Moabits, and Ammonits are set downe, and how Israel is forbiddden to fight with them, and how

they

nomie. they made war against Sehon king of Heshbon and ouercame him.

Chap. 3. containing 29 verses.

Moses setteth downe the victory against Og the king of Bashan, and sheweth the bignes of his bed: and declareth also, how the land which they had gotten, was deuided to two Tribes and an halfe, to the Reubenites, Gadites, & halfe the Tribe of Manasseh, who are commaunded to go ouer Iordan armed before their brethren. *Iehoshua* is made the successor of *Moses*. *Moses* prayeth vnto the Lord that he may not die before he enter into the land, but is denyed of the Lord, only permitted to see it.

Chap. 4. containing 43 verses.

VNto the former narration, *Moses* addeth an exhortation, that they should only worship God, & keepe his lawes, without adding or detracting. He setteth downe examples of Gods anger against them that transgresse his lawes, and of his fauour towards them which obay, & would haue them to knowe that their happie estate and their credit standeth in their obedi-

ence

esce to God; and therfore exhorteth them to continue therein, and to instruct their children in the same, and sheweth that God chose thē only because he loued their fathers. *Moses* appointeth three cities of refuge on this side Iordan. nomie.

Chap. 5. containing 39 verses.

Moses hauing repeated and expounded the ten commandements vnto the people, sheweth that they were giuen to their fathers, but did properly belong to their children. He sheweth, that they beeing afraid of the Lords voyce, asked him to be their teacher, which God granted. He putteth them in mind of their promised obedience, and exhorteth them thereunto.

Chap. 6. containing 25 verses.

Moses persourming the duetie of a good teacher, beginneth to expound the law which hee before set downe, hee expounded the two first precepts, shewing what good would come by the keeping of them.

Chap. 7. containing 26 verses.

HE dehorteth them from Idolatry & from those persons and things, that might

nomie. might induce them thereunto: he sheweth that their deliuerance & electiō dependeth on Gods free loue: hee setteth down great rewards for them that obey his exhortation, & grieuous punishments for them which disobey: he exhorteth them not to feare, by the experience of Gods mightie hand in their deliuerance.

Chap. 8. containing 20 verses.

HE vrgeth vpon them the obseruation of all Gods commandements, shewing that therein dependeth life & happines; and confirmeth his exhortation by two arguments, first, because God did leade them so wonderfully in the wildernes; and secondly, from the great commoditie of the promised land; shewing them that the forgetting of Gods benefits, is the cause of destruction.

Chap. 9. containing 29 verses.

Moses altogether taking from the Israelits the opinion of their owne righteousnes, sheweth that all their benefits came from the free goodnes of God, which he confirmeth by putting them in remembrance of the former rebellions. The two tables are

broken,

broken, and *Moses* prayeth for the people.

Chap. 10. *containing* 22 *verses.*

Moses repeateth the renuing of the couenant which was confirmed by the giuing of the new Tables, by the ordaining of Leuits, & by the taking away of the rebellion of *Aaron* and the people. He exhorteth them therefore to be thankful vnto God, shewing that the Lord is the praise of Israel.

Chap. 11. *containing* 32 *verses.*

Moses expounding vnto them the first commandement, commẽdeth vnto them the obseruation of it by the benefits which they had before receiued, and by the excelencie of the promised land, & commandeth them diligently to think vpon these things, and to teach them their children. And he commandeth them that after their entrance into the land they set vp for a monument the blessings & cursings which belong to the commmandements of God.

Chap. 12. *containing* 32 *verses.*

HEe commandeth them to destroy the idolatrous places in Canaan, to offer

nomie. offer vnto God, not what pleaseth them, nor where they list, after the example of the Gentiles; but onely in the place that he hath chosen, and to offer those things, and in that manner which hee hath prescribed. In the end he commandeth them to abstain from blood of flesh, and warneth them that they should not set vp againe the worship of idols which is abhominable to God; shewing that they burnt their children vnto their Gods.

Chap. 13. containing 18 verses.

GOd commandeth not to spare any which is an inticer, or causeth any to fall away, although they be neuer so neere or deere vnto vs; neither to spare them which fall away, although they be manie in number, and setteth downe the kind of punishment.

Chap. 14. containing 29 verses.

HEe commandeth them not to bee like the Heathen in lamentation for the dead, and sheweth vnto them what meats are cleane, and what vncleane. Hee declareth vnto them the three kinds of tythes, the ordinarie tythe for the Leuits, the yearely for the holie feast, and euery third yeare

for

for almes and the duties of charitie.

Chap. 15. containing 23 verses.

LAwes are giuen that in the yeare of releasing, the creditor should aske no debts, except it be of strangers, and that in that present yeare they exercise liberalitie towards their poore brethren. The law of seruitude of the Hebrues, the maner of making one free; and the lawes of the firstborne are expressed.

Chap. 16, containing 22 verses.

HE repeteth the commandement of the three yeerley feasts, Easter, Whitsontide, and the feast of Tabernacles: he commandeth that in all places, such be appointed that can administer Iustice truely: hee forbiddeth them to haue any groues or images, seeing the altar of God is sufficient.

Chap. 17. containing 20 verses.

LAwes are giuen concerning the perfectnes of the sacrifices, and that idolaters must be slaine; we must aske counsel of the Priests in matters of religion, and in ciuil affairs of the chiefe Iudges: he that resisteth must die: the maner of chusing the King, & his office

when

nomie. when he is chosen.

Chap. 18. containing 22 verses.

THe law for the Leuites, concerning the offerings, tithes, and first fruits, that they must flie the wicked idolatry of the Gentiles: of the true Prophet to come, euen the Mediatour: & how false prophets may be knowne.

Chap. 19. containing 21 verses.

OF the three cities of refuge beyond Iordan, and who may lawfully betake themselues thither for safetie, they must not remoue their neighbours bounds: the law of witnesses, the punishment of him that beareth false witnesse.

Chap. 20. containing 20 verses.

HEre are set downe lawes of armes, how the Priest ought to exhort the people, and also the captaines of the host, of battels and besieging places, the trees that beare fruit must not be destroied.

Chap. 21. containing 23 verses.

THe manner of atonement for vnknowne murther, of him that marrieth a wife which is captiue, of the law

of

of the firstborne, which must not bee broken for any priuate cause; of the disobedient sonne whom the parents ought to bring forth, that he may be slaine: the law for him that is hanged, namely that his body may not hang al night.

Chap. 22. *containing* 30 *verses.*

THe lawes of charitie towards our brethren. The offices of the sexes must not be confounded: the woman may not weare mans apparel, &c. Crueltie is forbidden to the dam and her young birds, and he commandeth to preuent dangers by inioyning them to make battlements on their houses. We must not mixe diuers kinds together, an oxe & an asse in the yoke, &c. We must obserue simplicitie, and decencie in our apparel, the punishment of the husband that falsly accuseth his wife of vnchastity, and of the wife that is conuicted of that crime; & of those that are guiltie of adulterie, fornication, and incest.

Chap. 23. *containing* 25 *verses.*

THose are rehearsed, which are vnfit to bear a publike office amongst the people of God, they are commā-

ded to keepe themselues vndefiled in the hoste: not to bewray the fugitiue seruant to his master: to beare with no kind of whordom, to auoyd vsury, to keepe their vowes, not to take away the increase of another mans field.

Chap. 24. *containing* 22 *verses.*

THe wife diuorced and married to another, must not be receyued againe: he that is new married, is exempted frō warre, those things which are a mans life, must not be taken to pledge. He that stealeth for marchandise any of his brethren, must die: they must carefully obserue the law of leprosie, of restoring the pledge. Wages must not be retayned from the hireling, the good must not be punished for the bad. Of publique and priuate duties towards thē which be distressed, as the stranger, fatherles, and widow.

Chap. 25. *containing* 19 *verses.*

THe Iudge must giue equall sentence, a certaine number of stripes is set downe, lest they should exceed. They must communicate the fruit of their labours, to them which worke with them, the brother must rayse vp seede to his brother which is dead; the

ceremonial punishment of him which refuseth. The woman that forgetteth chastitie when her husband striueth, must loose her hand. Iust waights and measures must be had, they are commanded to put out the remembrance of the Amalekites.

Chap. 26. containing 19 verses.

Moses repeateth the lawes of the offring of the first fruits, of the solemne offring of the tythes of euery three yeere, and their protestations which offred it; In the end he declareth the substance and vse of the couenant of God with the people.

Chap. 27 containing 26. verses.

Moses commandeth that after they haue passed ouer Iordan, they should erect stones couered with plaister, and write the ten commandements in them, that the Leuites should reade in one of the two mountains which were nigh vnto them, the curses of the law against offenders the Israelites hearing and making answer, by saying *Amen*: So be it.

Chap. 28, containing 68 verses.

Moses hauing set before them rewards, allureth them to keepe the

law, and by threatnings scareth them and maketh them afraid to breake it.

Chap. 29. *containing* 29 *verses.*

THe Israelites being ready to passe ouer Iordan, *Moses* at the commandement of God, renueth the couenant which they made in Horeb, commandeth them to continue it to their posteritie, he feareth them from forgetting the couenant, by threatning of most grieuous punishments, and commendeth the prerogatiue giuen to the people of God, namely, that all are vnder Gods couenant. The punishment of him that flattereth himselfe in his sinne. The cause of Gods wrath is the forsaking of his couenant.

Chap. 30. *containing* 20 *verses.*

Moses propoundeth pardon and forgiuenes to them which repent from their heart, and sheweth that Gods will was in such sort manifested vnto the people, that all pretence of ignorance was taken away, the word being in their mouth.

Chap. 31. *conteining* 30 *verses.*

Moses telleth the Israelites, that he must die beyond Iordan, he appointeth

pointeth *Ioshua* to raigne ouer them, whom God ordayned to succeed him: he confirmeth him in the promises; giueth the law written to the Leuites and Magistrates, & commandeth that it be read euery seuen yeeres: lastly he setteth downe a song to be read publiquely and to be learned and sung of all, that he might make knowne to the Israelites, Gods bountie towards them, and their own vnthankefulnes. nomy.

Chap. 32. *conteining* 52 *verses.*

Moses propoundeth and commendeth to the people the song of God, consisting of a preface, and narration in the commendation of the benefits of God, and reprehension of the Israelites vnthankfulnes, he pronounceth frō God a grieuous threatning against them, and comforteth them againe by the restoring of the people & ouerthrow of their enemies: and concludeth with commendation of them which were left of both of them. *Moses* is commanded to behold the land of Canaan from the mount Nebo, and so to end his dayes.

Chap. 33. *containing* 29 *verses.*

Moses being shortly after to die, doth as a Prophet, blesse all the tribes of Israel, begining & ending his speech with the singular loue of God towards thē whō he blesseth: shewing that there is no god like the God of Israel, and no people like his People.

Chap. 34. *containing* 12 *verses.*

Moses hauing executed his office, obeyeth the commandement of God, and goeth vp to the mountaine, beholdeth all the land of Canaan on euery side, he dyeth, & God himselfe burieth him, the Israelites lament for him, and *Ioshua* succeedeth him. The prayse of *Moses*.

The Booke of *Ioshuah.*

The Argument.

THE Book of *Ioshuah* is an abridgement of such famous things as fell out by Gods prouidence

uidence amongst the Israelites, from the death of *Moses*, till the time that *Ioshua* who succeeded him in gouernment, was gathered to his fathers. All which things God did for Israel, that he might confirme their faith in beleeuing his promises, and accomplish that he had promised to them. And it is a discourse of somewhat more then seuenteen yeeres.

The first Chapter, containing 18 verses.



Oshua is commaunded by God to take vpon him the gouernment of his people, with promise of Gods assistance; and encouragement to be strong, and commandement to meditat in the law of God. He hauing now taken vpon him that calling, commandeth the people to

prepare themselues to passe ouer Iordan: the Reubenites, Gadites, and halfe the tribe of Manasseh, must goe before the rest: all giue credit, and promise their allegiance to *Iosuah*.

Chap. 2. *containing* 24. *verses.*

Iosuah sendeth two men to spie the land of Canaan: they lodge at Iericho, in *Rahab* an harlots house: the King heareth of it, & sendeth for them: she hideth them in the roofe of her house with stalks of flaxe: beleeueth that God hath giuen that land to Israel: requireth fauor: and they promise it vnto her & to her kinred: then they returne to *Iosuah*, whom they certifie of all that befell them.

Chap. 3. *containing* 17 *verses.*

AFter the returne of the spies, *Iosuah* readie to passe ouer, commeth to Iorden: commandeth the people to follow the Arke: to sanctifie themselues the day before they goe ouer: the Priestes goe before with the Arke: assoone as they set feet into the riuer, the waters deuide themselues, and maketh way for the passengers to goe ouer: whereby the Israelites being the more emboldned, do euerie one goe through.

Chap.

Chap. 4. *containing* 24 *verses.*

SO soone as the people were safely ouer, the Priests at Gods commandement, do bring the Arke to land; after that twelue men of twelue Tribes had taken twelue stones out of Iorden: then Iorden returneth to it old course: and *Iosuah* for a memoriall of this miracle, setteth vp the twelue stones in Gilgal, that it might by them be declared to posteritie.

Chap. 5. *containing* 15 *verses.*

THe Amorits and Cananites are by this afraid of Israel: circumcision is renued in Gilgal the second time: the Passeouer is kept: Manna ceaseth: the Angel appeareth to *Iosuah.*

Chap. 6. *containing* 27 *verses.*

Iosuah is commaunded to compasse Iericho seuen dayes: not to touch the execrable thing: to consecrate the siluer, gold, and vessels of brasse & yron, to the Lord. The wals of Iericho fall at the blowing with rams horns: the citie is vtterly destroyed, and all put to the sword; *Rahab* with her familie is saued: he is cursed that riseth to build againe Iericho.

Chap. 7. containing 26 verſes.

Achan the ſonne of *Charmi* taking of the excommunicate thing, procureth Gods anger againſt Iſrael: the men of Ai put them to flight: *Ioſuah* praying to God is told the cauſe: hee ſercheth out the offender, who is foũd to be *Achan*: he confeſſeth his ſin, & is with all that he had, ſtoned, and burnt with fire.

Chap. 8. containing 35 verſes.

NOw God being appeaſed with Iſrael, commaundeth *Ioſuah* to aſſault Ai: by flying from them he ouercommeth them: the ſpoyle of Ai is giuen to Iſrael: the King is hanged. *Ioſuah* erecteth an Altar to God for ſacrifice: he writeth the law in ſtone: and rehearſeth it vnto the people.

Chap. 9. containing 27 verſes.

THe reſt of the Kinges of Canaan, in number fiue, hearing what good ſucceſſe the Iſraelites had, are by the bruit thereof, moued iointlie to band themſelues againſt them: But the Gibeonites faining themſelues men of a far countrie make a league with Iſrael, but after it was knowne, they are adiudged

iudged to perpetual seruice for the house of the Lord.

Chap. 10. *containing* 43 *verses.*

THe foresaid fiue kings which conspired against *Iosuah*, vnderstanding that the Gibeonites were ioyned by league vnto Israel, begin to assault thē in Gilgal; But by the assistance of *Iosuah*, they are deliuered,& those kings which came against them, are by Gods great prouidence foyled, and put to death; so that *Iehosuah* in this pursuit taketh possession of all their countries and returneth to Gilgal.

Chap. 11. *containing* 23 *verses.*

AFter the conqueſt of theſe 5. kings, *Iabin* king of Hazor, with other his neighbour Princes resolue with a new and ioynt power to fight with Israel; But they being surprised before they were aware, are also discomfited, their countries possessed, and deuided amongst the Israelites, and for that time the wars ceased.

Chap. 12. *containing* 24 *verses.*

Iosuah doth now after his victorie make a briefe abridgment of such exploits

exploits as were done by *Moses* and himselfe, and withall he maketh a register of such kingdomes as they ouercame, and those kings whom they put to death.

Chap. 13. *containing* 33 *verses.*

IOsuah being now aged, is commanded by God to destribute al the promised land beyond Iorden, as wel that which was not yet subdued, as that which alreadie was, to the nine tribes of Israell and an halfe; and withall before this diuision be made, there is mention made of that diuision which was by *Moses* made on the other side of Iorden to the two other tribes and an halfe.

Chap. 14. *containing* 15 *verses.*

IN the fiue first verses of this chapter is in grosse set downe how *Moses* commanded the land to bee deuided; from thence to the end of the chapter is declared that special prerogatiue which *Caleb* had promised by *Moses* for Hebron, the which at his request is giuen vnto him, as God promised, *Numb.* 14.

Chap. 15. *containing* 63 *verses.*

THe boũds of uch possessions as did belong to the tribe of *Iudah*, with all

such

such citties and villages as were in that part, are here set downe.

Chap. 16. *containing* 10 *verses.*

THose bouds which were assigned to the sons of *Ioseph* in general; & more especiallie vnto *Ephraim*, are recorded.

Chap. 17. *containing* 18 *verses.*

I *Osuah* giueth to the rest of the halfe tribe of *Manasses* an inheritance adioining to that of *Ephraim*: but when as both of them complaine that their inheritance was too small, they are taught a way to enlarge the same.

Chap. 18. *containing* 28 *verses.*

THe Israelits being all assembled together, do bring the tabernacle frō Gilgal to Shilo: and at the commandement of *Iosuah*, they chuse out of euery tribe three men to suruay the land vndeuided, and they by lot do distribute the remainder of Canaan to those seuen tribes, which remained: the lot of *Beniamin* is set downe.

Chap. 19. *containing* 51 *verses.*

THe other sixe tribes doe by lot in like sort enter vpon their inheritance, and all with one consent agree to gratifie *Iosuah* with that citie which he required of them.

Chap.

Chap. 20. *containing* 9 *verses.*

THe Israelites aduised by *Iosuah*, appoint cities of refuge: their vse, and names are set downe.

Chap. 21. *containing* 42 *verses.*

SVch cities as were by lot giuen out of euery tribe to the Priests and Leuites, together with their suburbes, are mentioned.

Chap. 22. *containing* 37 *verses.*

THe Reubenites, Gadites, and halfe the Tribe of Manasses, are with prayse, after all was quiet, sent home by *Iosuah*: who before they passe ouer, doe for a memorial, build an Altar at Iorden; by which the Israelites doe take occasion to wage battel against them: but so soone as they vnderstood by them whom they sent of ambassage vnto them, that it was but for a witnes of their religion in times to come, they alter their purpose of warring against them.

Chap. 23. *containing* 16 *verses.*

Iosuah after he had deuided the land, & saw that he was not to liue long, assembleth all Israel, and with a dutifull

tifull remembrance of Gods benefits, and promises, together with punishment appointed for such as transgres, doth admonish them of their duty, & confirme them in Gods promises.

Chap. 24. containing 33 verses.

ONce againe doth *Iosuah* call before him in Sichem all the Tribes of Israel, with their gouernors; and by a solemne commemoration of Gods former mercies, doth exhort them to perseuere in the seruice of God, & renueth the couenant betwixt God and them. In the end are set downe the death of *Iosuah*, his burial, and the burial of *Josephs* bones in Sichem: the death of *Eleazer*, and his burial.

The Booke of *Iudges*.

The Argument.

THIS Booke of *Iudges* describeth the estate of the people of Israel frō the time that

that *Iosuah* died, till *Heli* the Priest ruled; their sinnes in generall: Gods calling thē home, partly by admonition, and partly by correction: and last of all, two rare and most singular examples of impietie in the Israelites: in whom as in a glasse the face of a most disordered estate in respect both of Church and common wealth, doth euidently appeare. The time of this storie from the death of *Iosuah*, is two hundreth ninty and nine yeeres, after this account.

To the death of	*Othniel*	40	Iudg.3.11,
	Ehud and Shamgar.	80	30.
	Deborah	40	Iudg.5.31.
	Gideon	40	Iudg.8,28
	Abimelech	3	Iudg.9,22.
	Tola	23	Iudg.10.
	Iair	22	2,3.
	Iephta	6	
	Ibzan	7	Iudg.12.7,
	Elon	10	9,11,14
	Abdon	8	
	Sampson	20	Iudg.16,31

The

The first chapter, containing 36 verses.

THe Israelits after the death of *Iosuah*, being to assault their enemies, doe aske counsaile of God, for their battaile aray; and haue an happie successe in their conflict: how valiantly *Iudah*, and *Ioseph* behaued themselues, is recorded: afterward the great negligence of all the tribes in not casting out the Canaanites from amongst them, is to their shame registred.

Chap. 2. containing 23 verses.

THe Angel rebuketh the people because they made peace with the Canaanites; they repent; but afterwards commit idolatrie, & serue *Baalim:* they are deliuered into their enemies hād: God raiseth them vp iudges & is with them: they then often rebell againe: why the Canaanites must now abide amongst them.

Chap. 3. containing 31 verses.

THe nations which are left in the land to scourge the Israelits are repeated: and by reason of their triple defection from God, they are thrise giuen ouer into the hands of their oppressors, but deliuered by three iudges, *Othniel*, *Ehud*, and *Shamgar*.

Chap. 4. containing 24 verses.

THe Israelits do afresh rebell against God, and are sore oppressed: they repent and are still deliuered by *Deborah*, *Barak*, and *Iael*.

Chap. 5. containing 31 verses.

A Psalme of triumph is soong, wherin *Deborah* doth praise God the giuer of victorie: and draweth arguments for others to doe the like, taken from Gods former protection, his deliuerance of the people from their late dangers, wherein they were by reason of their sinnes, and from the benefit that would redound vnto thē by that victorie. Then she setting downe her calling, doth stirre vp her selfe, *Barak*, and each seuerall tribe, to pursue their enemies, and that by the example of those two tribes who got that victory;

by

by especiall testimonie of Gods fauor, his iust iudgement vpon their aduersaries, and such as were careles, his mercie vpon them that were their assistans; in the end shee derideth the boasting of the Canaanitish women, and concludeth that Psalm with a prophetical praier.

Chap. 6. containing 30 verses.

THe Israelits doe yet againe depart from God, who correcteth them by the Midianits, rebuketh them by his Prophet, and by an Angel calleth *Gedeon* to deliuer them; hee requireth signes, & they are granted vnto him.

Chap. 7. containing 25 verses.

GEdeon being appointed to fight with *Midian*, doth at the Lords commãdement send backe part of the people, and the residue, which were three hundreth persons pointed out by God, them hee retaineth: and in the night with this number, being assured by Gods commandement, and a dreame which one of his enemies dreamed, doth by an admirable engine put his aduersaries to flight, and in pursuit put manie to the sword, amongst them *Horeb* and *Zeb* princes of Midian.

Chap.

Chap. 8. *containing* 35 *verses.*

THe Ephraemites because they were not called for against Midian are much offended: *Gedeon* by his wisdome appeaseth them: in the pursuit of his enemies, he cannot obtaine at his instant request victaile of the men of Succoth, and Penuel: he doth therefore threaten to be auenged of them, and after his good successe in his assault, he punisheth them. He is offered the kingdome but refuseth it: and desireth the eare rings of the prey, whereof hee maketh as a memoriall of his victorie, an Ephod, and placeth it in Ophrah, the which after his death is by the Israelits abused to idolatrie.

Chap. 9. *containing* 57 *verses.*

THe Israelits forget *Gedeon* & make *Abimelech* king, who, except one, killeth all his brethren, and he propheciethboth of his, & the Shechemites destruction: and as he foretold euen so by reason of the mutuall iars which were betwixt *Abimelech* and the Shechemits, it came to passe.

Chap. 10. *containing* 16 *verses.*

THe children of Israel hauing now beene freed from opression all

the

the time that they were gouerned by *Tholah*, and *Iaire*, do againe make a relapse into superstitious idolatrie, and are therefore by God deliuered into the handes of their enemies: therefore they now readie to call vpon the Lord for aid, who at the first indeed doth rebuke them sharply, but after their serious repentance he giueth vnto them a gracious release.

Chap. 11. *containing* 42 *verses.*

THe men of Gilead, purposing to war against the Ammonits, do send for their countriman *Ieptah* exiled out of the place of his natiuitie, to bee their captaine, and promise to make him gouernour of that countrie: who at his returne doth send conditions of peace to the Ammonites, which they refusing, he fighteth against them and giueth them the ouerthrow. And in his returne he promiseth that whatsoeuer commeth first out of his house he wil sacrifice it to God; his daughter meeteth him, whom he keepeth a virgin, and doth dedicate vnto the Lord.

Chap 12. *containing* 15 *verses.*

THe Ephraemits warre against *Ieptah* because they were not called against *Ammon*, he putteth thē to flight,

and

and in the pursuit they are bewraied by an infirmitie in their speech, & put to the sword. After the death of *Ieptah*, *Jbtran*, *Elon* and *Abdon*, doe one after another iudge Israel.

Chap. 13. *containing* 24 *verses.*

THe Israelits for their sins are oppressed by the Philistims, *Sampson* is promised by God to his parents to be their deliuerer: God prescribeth how he shall be brought vp, confirmeth his promise by a signe, and at the time appointed doth accomplish it.

Chap. 14. *containing* 21 *verses.*

Sampson desireth a virgin of the Philistims in marriage: as hee goeth to be contracted, he meeteth in the way a lion, and though vnarmed teareth it in peeces: and as he after returned to be married, he and his parents do eat honie out of that lions bellie: whervpon he propoundeth a riddle to certain inuited to the marriage feast, with this conditiō that if they could within certain daies declare it, he would make a forfeit vnto them, if not, they should vnto him; they know the riddle from him by his spouse, and tell it, at which he in wrath departing, killeth certaine Philistims, and of their spoiles performeth his promise: his wife is giuen to another.

Chap.

*Chap.*15. *containing* 20 *verses.*

SAmpſon ſeeing hee was denied his wife, taketh this occaſion to burne vp the corne fieldes of the Philiſtims, and to kill the Philiſtims which roſe vp againſt him, the Philiſtims come againſt *Iudah*, who for feare of him bindeth *Sampſon*; but God dooth looſe him, and with the iaw bone of an aſſe hee maketh a great ſlaughter: through this his great trauaile, hee is verie thirſtie, but deſiring to be refreſhed by the Lord, he obtaineth a fountaine of water.

*Chap.*16. *containing* 31 *verſes.*

THe Philiſtims now thinke by wiles rather then by weapons to circumuent *Sampſon*, and firſt they ſeeke to kil him at Azzah, where he carrieth away the gates of the cittie and eſcapeth: then he falleth in loue at Sorek with *Delilah*, by whom hee being ſhauen is at the length betraied into the handes of the Philiſtims: they put out his eies, and put him in a mill: at the length his haire groweth again, & hee recouereth his former ſtrēgth, thē being brought vpon a feaſtiuall day, to be ſcorned of the Philiſtims, he getting hold vpon a pillar of the houſe where they were, doth pull downe the houſe, and therewith

with is slaine himselfe, & killeth more of the Philistims then he did before.

Chap. 17. *containing* 13 *verses.*

Michah taketh certaine mony from his mother, and againe restoreth it, of which she causeth an idoll to bee made; and her sonne procureth an Ephod, and his sonne to be Priest, till at length hee meeteth with a wandering Leuit, and him he hireth to dwel with him.

Chap. 18. *containing* 31 *verses.*

THere being no king in Israel, the tribe of *Dan* seeketh to enlarge their inheritance, who by spies knowing the estate of Laish, set vpon it, and by a deuise take it. And finding images in the house of *Michah*, doe take them, and his priest with them; so partly through superstition, and partly because they found it true which was deliuered by the Leuit, they deriue superstition from one familie into their whole tribe.

Chap. 19. *containing* 30 *verses.*

A Certain Leuit going to fetch again his concubine which was departed from him doth soiourne with her father at Bethlehem foure daies, and in his returne, he with his concubine bee-

ing

ing benighted, goe aside into Gibeah: where hee findeth entertainment of a stranger, whose house is beset by the cittizens of Gibeah, to whom hee is constrained to deliuer the concubine; whom they do so abuse all that night, as that shee is found dead in the morning: the Leuit therfore deuideth her into twelue parts, and that hee might the better haue law, he sendeth to each tribe of Israel a part.

Chap. 20. containing 48 verses.

THe Israelits by a generall conuocation summon the tribe of *Beniamin* before them, and heare the cause of the Leuites: they admonished Beniamin to deliuer the offenders, but it being denied they proclaimed warre against them; they haue twise the foile by *Beniamin*, then they humble themselues before God, and by pollicie ouerthrow the Beniaminites, in such sort, as they leaue but sixe hundereth men aliue.

Chap. 21. containing 46 verses.

THe Israelits after they had finished the war against *Beniamin*, doe with teares and praiers craue direction of the Lord, how this tribe might bee a-

gaine restored, for they vowed not to giue their daughters vnto them. Therfore they destroy Iabesh Gilead & frō thence take foure hundreth wiues for *Beniamin*: the other two hundreth take at a feast in Shiloh, wiues vnto themselues, and after they had appeased the parents of the virgins euerie man returneth to his owne place.

THE BOOKE of *Ruth.*

The Contents.

RUth, one of the daughters of *Moab*, for the loue of her former husbād, to whom, in his iourney to a place in *Moab*, because of a great famine in Israel, she was married, and for zeale of religion following her mother in law, who returned into her owne countrie, is the second

cond time by the law of affinity married to *Boaz*: & by him had *Obed*, *Dauids* grandfather: of whom Christ according to the flesh is descended. *Mat.* 1. chap.

The first Chapter, containing 22 verses.

Elimelech the Bethleemite, with his wife and two children, being by reason of a great famine driuen out of their owne countrie, do soiourne in *Moab*; where *Naomi* his mother doth first burie him, and after his two sons, and then hearing that the famine was assuaged, after the space of ten years, she with her other daughter in law *Ruth* returneth.

Chap. 2. containing 23 verses.

Ruth as she is gleaning in the field of *Boaz*, is made known vnto him, who giueth her most kind speeches, & bestoweth so bountifully vpon her, as that she is thereby helpfull to her mother in law.

Chap. 3. containing 18 verses.

Ruth by the direction of her mother in law, dooth by night come vnto *Boaz* where he lay, and doth modestly aduise him to performe to her the law of a kinsman: of whome after she was by promise confirmed, shee returneth to her mother in law with a reward from *Boaz*.

Chap. 4. containing 22 verses.

Boaz desireth the next of the kinred to *Elimelech* to doe the dutie of a kinsman to *Ruth*, who denying it, hee himselfe taketh her to wife, and hath by the Iudges of the cittie the inheritance of *Elimelech* made sure vnto him: *Ruth* conceiueth by him, and to them is born *Obed*, *Dauids* grandfather.

¶THE FIRST Booke of *Samuel*.

The Contents.

THE first Booke of *Samuel* is a Chronicle of things done in the times of the gouernment of *Eli* and *Samuel*, Iudges, and *Saul* king of Israel: it containeth a storie of foureſcore yeares, namely

Vnder	*Eli*	40	Chapt. 4. 8.
	Sam. & *Saul*	40	Act. 13. 21.

HAnnah the wife of a Leuit called *Elcana*, enuieng his other wife *Peninnah*, and taking it greeuouſlie

that she had been a long time barren, and for that cause was despised of *Peninnah*, doth with teares make her complaint before God in Shiloh: where at the first she is repelled by *Eli*, as dronken, but after purgation of her selfe, she confirmed by the Prophets speech, bringeth forth a sonne named *Samuel*, whom after he was weaned, she as by her husbands consent she vowed, dooth consecrate a Nazarite to the Lord.

Chap. 2. containing 36 verses.

Hannah in token of thankfulnesse praiseth God in a Psalme. The sons of *Eli* do abuse the Priests office to accomplish their owne wicked desires, and by this doe estrange the Israelites from offering of sacrifices; neither for all this doth their father correct them so sharply as he should: wherfore God in his wrathfull displeasure dooth by his prophet denounce an heauy iudgement, and grieuous destruction vpon *Eli* and his sonnes.

Chap. 3. containing 21 verses.

God first appeareth to *Samuel*, and foretelleth him of the ouerthrow of

of *Elies* familie, and by him doth denounce the same to *Eli* the Priest. And God talking further with *Samuel*, doth get him fauor and credit with al Israel.

Chap. 4. containing 22 verses.

THe Israelites warre against the Philistims, and in their first skirmish receiue the foile, then they commaund the arke of God to bee brought into the field from Shiloh by the sonnes of *Eli*, that they being guided by it, may giue a second onset vpon their enemies: but then they haue a more grieuous repulse; for the sonnes of *Eli* are slaine, and the arke of God is taken by the Philistims; the which as soone as *Eli*, and his daughter in law now great with child heard, he by a fall breaketh his necke, and she in suddaine trauaile dieth, as God foretold in the two former chapters.

Chap. 5. containing 12 verses.

THe Philistims place the Arke in the house of *Dagon* at Ashdod, the Citizens whereof are punished for it, and their God *Dagon* falleth downe; and their punishment is so grieuous

that they are constrained to bethinke them how they may be rid of the ark of God.

Chap. 6. *containing* 22 *verses.*

THe Philistims at the direction of their priests, do after they had kept it seuen months, put the arke vpon a new cart, and send it away with gifts: the which when as the men of Beth-shemesh, as it came vnto them, did vnreuerently pric into, they were punished from heauen, wherefore they put it ouer from themselues to the Cittizens of Kiriath iearim to bee carried away.

Chap. 7. *containing* 16 *verses.*

THe Israelits by the diligence of *Samuel* being drawne to true repentance, to reconciliation with God, and restauration of his lawes, are after twentie yeares punishment miraculously preserued from the inuasion of the Philistims, and recouer such cities as they afore had lost: and in the end, the manner of *Samuels* peaceable gouernment is set downe.

Chap. 8. *containing* 22 *verses.*

SAmuel being now stricken in yeares, doth make choice of his sons to gouerne

uerne the people; but they walking not in the righteous pathes of their father, vpon their misdemeanor the Israelits take occasion to aske a king, wherefore *Samuel* after hee had taken counsaile at the mouth of God, endeuoring but in vaine, to withdraw them from their purpose, by reason of manie inconueniences which would ensue, doth grant their requeſt, and lets them depart.

Chap. 9. containing 29 verses.

SAul in seeking his fathers asses, enquireth for them of *Samuel*, who telleth him that they are found, and that the Lord would make him King of Israell: he is honourably entertained by *Samuel* at a banket; he sendeth his seruant before, and is brought on his way by *Samuel*.

Chap. 10. containing 27 verses.

SAmuel at Gods commãdement doth priuately annoint *Saul* King, and ratifieth vnto him his calling, by foretelling of certaine signes: he is turned into another man: then *Samuel* calleth a publike assemblie in Mitzpah and there first of all doth in the name

of God expostulate with Israel for desiring a king, and by lot hee bringeth out before them him whom God had appoir ted their king, and they for the most part doe with a great shout accept of him for his goodly personage.

Chap. 11. *containing* 13 *verses.*

THe Ammonits inuading the boũds of Israel, doe so grieuously vexe the ir habitãts of Iabesh Gilead; that they are inforced to compound with them, and that with the losse of their right eies; but they crauing seuen daies respit, send vnto *Saul*, who gathering a great armie, doth discomfit the Ammonits, deliuer Iabesh Gilead, & confirm his calling to the kingdome.

Chap. 12. *containing* 27 *verses.*

SAmuel againe assembleth the people at Gilgal, and there before king *Saul* and the whole congregation, is desirous to ha"e his former gouernement censured: and willeth them to come forth that can say any thing against him: but they approuing of euery thing that he did, he reprehẽdeth their ingratitude towards God, and by thunder,

thunder, and ſtorms from heauen doth driuenthem into a great feare, and after they were ſufficiently humbled and repented of their ſins, he doth againe comfort and confirme them in Gods promiſes, exhorting them to perſeuere in the ſeruice of the Lord.

Chap. 13. *containing* 22 *verſes.*

WHileſt *Saul* warreth againſt the Ammonites, *Jonathan* diſcomfiteth a Garriſon of the Philiſtims camped at Gibeah, wherefore the Philiſtims comming againſt Iſrael with a great armie, doe intrench themſelues in Michmaſh ouer againſt Gibeah. *Saul* as ſoone as he heard of it muſtereth the Iſraelits againſt them, and becauſe *Samuel* tarrieth a little longer then he thought, he without warrant will needs ſacrifice to the Lord in Gilgal; for the which hee is reputed by *Samuel* as a foole, and foretold of the ouerthrow of his kingdome. Then *Samuel* returned to Gilgal, and *Saul* ſeeing the Iſraelites diſperſed, with thoſe few that remained with him, goeth into Gibeah, where the Philiſtims beſet them round about with three ſeuerall bands.

Chap.

Chap. 14. *containing* 52 *verſes.*

IOnathan when his father was paſt hope of victorie, doth without his knowledge, not acquainting anie of the companie with his purpoſe, by the motion of Gods ſpirit, and a ſigne from heauen, onely with his armour bearer, put to flight the Philiſtims. Then *Saul* with his ſouldiours purſue after them, and curſeth him that ſhall eat anie meat till night; *Ionathan* doth eat honie: his father would for it put him to death, but the ſouldiours will not permit him: hee maketh an altar to the Lord: and now diſcomfiteth the reſt of his enemies: his ſons, wife, captaines and parents, are named.

Chap. 15. *containing* 34 *verſes.*

SAul is commaunded vtterly to deſtroy *Amalek*: hee warreth againſt them, and ouercommeth them, but ſpareth *Agag*, & the beſt thinges. In his return to Gilgal *Samuel* meeteth him, reprooueth his great diſobedience; he excuſeth himſelfe, but the Prophet ſhewing that God hath rent his kingdome as he did his garment, at his requeſt goeth with him, killeth *Agag*: and after *Samuel* mourning for *Saul*, ſeeth him no more. The Lord repented that he

he had made *Saul* king.

Chap. 16. *containing* 24 *verses.*

SAmuel being reproued for lamenting for *Saul*, at the Lords commandement doeth vnder colour of going to make a feast at Bethlehem, come to the house of *Ishai* & annoint his sonne *Dauid* king. Him God furnisheth with a princelike spirit: and when *Saul* was vexed with an euill spirit, *Dauid* by Gods prouidence is sent for to comfort *Saul*, and by playing vpon the harp doth so.

Chap 17. *containing* 59 *verses.*

ISrael and the Philistims are gathered in battell aray one against another. *Goliah* the Philistim a man of an huge stature, and in strong armour, commeth out, and for fourty daies defieth Israel. But at the length *Dauid*, being sent to his breethren (though reproued as proud of his eldest brother *Eliab*) offereth to fight with him: and by former meanes being assured of the fauour of God, doeth with a sling subdue this gyant, and thus the Philistims are put to flight.

Chap. 18. *containing* 29 *verses.*

DAuid is made captaine ouer *Sauls* hoast,

hoast, *Ionathan* affecteth *Dauid*; his succeſſe is ſuch, that the women in their ſongs preferre *Dauids* acts before *Sauls*. This ſo incenſeth *Saul* againſt *Dauid*, that he ſeeketh to kill him by diuers meanes. *Dauid* is promiſed *Meab* for three hundreth fore-skins of the Philiſtims; he bringeth them to *Saul*, but in ſtead of *Merab*, *Michal Sauls* yonger daughter is giuen him: *Saul* feareth *Dauid* becauſe God is with him.

Chap. 19. *containing* 24 *verſes.*

Saul ſeeking *Dauids* life, is preuented by his ſonne *Ionathan* who told *Dauid*: by *Ionathans* meanes *Saul* is reconciled to *Dauid*: but when he ſaw againe that God proſpered *Dauid* againſt the Philiſtims, he goeth about to kill him afreſh: but by *Michals* meanes he eſcapeth at a window, and *Michal* layeth an image in his bed. *Dauid* is at Ramoth with *Samuel*, *Sauls* meſſengers propheſie, and ſo *Danid* is deliuered.

Chap. 20. *containing* 43 *verſes.*

Dauid conſtrained to flee from *Saul*, doth make his complaint to *Jonathan* by whome he is comforted: and appoin-

appointeth a time, place, and meanes how *Dauid* may know his fathers mind towards him. They renue their league. *Saul* misseth *Dauid* at the table, *Jonathan* excuseth him; *Saul* is angry with *Ionathan*, and ready to kill him: *Ionathan* certifieth *Dauid* as he lay in the fields of *Sauls* mind by a signe; *Dauid* and *Ionathan* depart one from another with teares.

Chap. 21. containing 16 verses.

Dauid after he had left *Ionathan* flyeth to Nob to *Ahimelech* the Priest: of whom he, pretending the kings busines, doth obtaine the shewbread to satisfie his hunger, and the mens with him: & also the sword of *Goliah*. This, *Doeg* is acquainted withall: *Dauid* goeth to Gath, where, when hee was brought before *Achish* the King, his seruants knew him; but he then faineth him-selfe mad, and so escapeth.

Chap. 22. containing 23 verses.

Dauid from Gath commeth to Adullam, where he hideth himselfe in a caue: and after he had gotten a band of his kinsfolke and certaine base fellowes, he came to Miz-peh

in

in Moab: but at the Prophet *Gads* cõmandement he returned into Iudea. *Saul* heareth of *Dauids* band and is afraid that his owne seruants had conspired against him. Then *Doeg* telleth *Saul* what *Ahimelech* did for *Dauid*: he in vaine excuseth himselfe. *Doeg* at the Kings commandement, when none els durst, killeth *Ahimelech*, and the rest of the priests; and destroyeth their city. *Abiathar* escaping, fleeth to *Dauid*, and remaineth with him.

Chap. 23. *containing* 28 *verses.*

THe Philistims fight against Keilah, but *Dauid* hearing of it, beeing warranted twise from the Lorde, deliuereth it: but beeing tolde againe by God, that *Saul* woulde come against him there, and the men of that citie would deliuer him, he departed thence to the wilderneſſe of Ziph: where *Ionathan* comforting *Dauid*, they both renue againe their league. The men of Ziph tell *Saul* of *Dauids* abode; *Saul* pursueth him, but hearing that the Philistimes did for that time inuade his lande, hee is constrained to retire.

Chap.

Chap.24. containing 23 verses.

Dauid dwelling in holds at En-gedi, is there assaulted by *Saul*: where hee, whilst hee goeth to ease himselfe in a caue, vpon the sudden falleth into *Dauids* hands, who is aduised to kill him, but will not: only he cutteth off the lappe of *Sauls* garment; who pronounceth *Dauid* more innocent then himselfe: and taketh an oath of *Dauid* to shew him fauour.

Chap. 25. containing 44 verses.

After *Samuel* was now dead, *Dauid* went downe into *Paran*, where he liued a while with the shepheardes of one *Nabal* of Carmel. To him sendeth *Dauid* messengers at the feast of his sheepe-shearing, that it would please him to gratifie his care ouer his sheepe with some small reward. But *Nabal* refusing, *Dauid* purposeth to be reuenged of him. Of this when *Abigail* the wife of *Nabal* hearde, and of *Dauids* care ouer her husbands flocks, shee with speed meeteth him, and both by intreaty, reasons, and seuerall rewards, stayeth *Dauids* purpose: and at her returne telleth *Nabal* what daun-

ger he was in, who as ſoon as he heard of it, fell ſuddenly ſtone dead: and afterward *Dauid* tooke *Abigail* to be one of his wiues, and *Ahinoam* the Izreelite to be another.

Chap. 26. containing 25 verſes.

Dauid is againe diſcouered to *Saul* by the men of Zi[illegible]h: he commeth with an army againſt him: *Dauid* by night commeth with *Abiſhai* into *Sauls* tent. *Abiſhai* would faine kill *Saul*, but *Dauid* ſuffred him not: only, whilſt *Saul* and his men were faſt aſleepe, he tooke from *Sauls* head his ſpeare and a pot of water; and then, reprehending *Abner* for looking no better to his king, he is knowen to *Saul* by his voice, with whom *Dauid* doth expoſtulate the matter; *Saul* confeſſeth his fault: and they both returne to their home.

Chap. 27. containing 12 verſes.

Dauid for feare of *Saul* doth once againe flee vnto the king of Gath: with whom after he had taried a time in Gath, he obtained Ziklag for him and his company to dwell in: from whence he made diuers rodes vpon certaine his neighbor countries which

were

were ancient enemies to the people of Israel, amongst them he spared neither man, woman, nor child, and from thence he brought rich spoiles: making the king to beleeue that he had taken them from the Iewes, and so would become the kings seruant.

Chap. 28. *containing* 25 *verses.*

Achish being now to fight against Israel, doth make *Dauid* the commander of his whole hoast: and he promiseth to aid the king. Now *Saul* being amazed at this sudden inuasion of the Philistims, and could get no answer from the Lord, he consulteth with a witch: who at his request bringeth vp the deuill in the shape of *Samuel*: by whom he is foretold of his owne death, and the ruine of his kingdom: at which speech the king is sore troubled, and hauing eaten no bread of a good space before, doth through the woman, and his seruants importunity, eate meate, and so returneth to his tents.

Chap. 29. *containing* 11 *verses.*

THe Philistims surueying the armie, discharge *Dauid*, suspecting his

his fidelity, and so cause him to returne. *Achish* excuseth *Dauid*, for which cause the Philistims are angry at their king, who sends him away in peace.

Chap. 30. *containing* 31 *verses.*

Dauid at his returne from the hoast of the Philistims, findeth his citie Ziklag burned by the *Amalekites*: and his two wiues taken prisoners. The people of Ziklag would stone *Dauid* because of this destruction: He asketh counsell at the Lord, & goeth against *Amalek*: in the way he findeth an Egyptian sicke, who was at the sacking of Ziklag: he informeth *Dauid* where his enemies were, whome when hee had vanquished, and recouered his two wiues, and all that was taken out of Ziklag; he parteth the prey equally, and sendeth of the same to the Elders of Iudah, and to all places where he and his company had before haunted.

Chap. 31. *containing* 33 *verses.*

Saul after that Israel and *Achish* had ioyned battell, fleeth from the Philistims, and hearing of the death of his sonnes, murdereth himselfe. The Philistims doe inuade the dwellings of those Israelites which fledde from them:

them: and finding amongst the deade bodies, the corpes of *Saul*, and his sonnes; did cut off his heade, strippe him of his armour, hang his body vpon the wall. But the inhabitants of Iabesh Gilead hearing of it, rose in the night, tooke away his body and his sonnes, and burnt them at Iabesh.

THE SECOND Booke of *Samuel*.

The Contents.

THe second book of *Samuel* setteth downe such things as befell from the death of *Saul*, till the last yeere of the reigne of *Dauid*. It is a story of fourty yeeres. 2. *Sam.* 5. 5.

The

The first Chapter containing 27 verses.

Dauid hearing that *Saul* wa
dead, and hauing him th
messenger who did profe
that he him selfe slew him
doth for his reward cause him to b
slaine; and in a dolefull Psalme do
bewayle the death of *Saul*, and h
good friend *Ionathan*.

Chap. 2. containing 37 verses.

Dauid at Gods appointment goe
vp to Hebron, where he is annoin
ted king ouer Iudah: he by his am
bassadours blesseth the men of Iabe
Gilead which buried *Saul*; *Isshbosh*
Sauls sonne by the meanes of *Abne*
chosen king ouer the rest of the tribe
and in that war which arose two yere
after betwixt the two kings, *Abn*
and his company are put to flight.

Chap. 3. containing 39 verses.

ALl the time that this warre con
nued betwixt the foresaid king

Isshbosh

Ishbosheth decreased daily, but *Dauid* encreased: his children are reckened. *Abner* thinketh much to be reproued of *Ishbosheth* for going in to his fathers concubine: therfore he sendeth messengers promising *Dauid* his service: *Michal* is brought againe to *Dauid*. By *Abners* meanes the Israelites depart from *Ishbosheth*: *Abner* is kindly entreated by *Dauid* and sent away. *Joab* goeth after him, he and *Abishai* by subtilty murder him without the kings knowledge. *Dauid* and all Israel lament his death, and freeth himselfe from suspition of consent.

Chap. 4. containing 12 verses.

AT the death of *Abner*, *Ishbosheth* is quailed: *Rechab* and *Baanah* slay him as he is a sleepe: they bring his head to *Dauid* in hope of reward; but he commandeth them to be slain, and the head of *Ishbosheth* to be solemnly buried.

Chap. 5. containing 25 verses.

DAuid after he was confirmed in the kingdome of Israel by the ioynt consent of the people, taketh the fort of Zion, and smiting the Iebusites, purgeth Ierusalem of her

her idols: *Hiram* king of Tyrus sendeth to *Dauid*, and is friend with him: *Dauid* taketh concubines & hath moe children: discomfiteth the Philistims, and doth daily enlarge his Empire.

Chap. 6. containing 23 verses.

Dauid causeth the Israelites to bring the Arke of the Lord from *Abinadabs* house in to Ierusalem: in which action both the priests sinne in putting it on a cart, and *Vzzah* in touching it: who for a caueat to such rash pity, is by God punished with present death: at which *Dauid* is so amazed, that he leaueth the Arke in the house of *Obed-Edom*: but hearing that he prospered because of the Arke, doth go to fetch it with great solemnity, and in his owne person daunceth before it. Now when *Michal Sauls* daughter saw it, shee scorned, but is punished with barrennes for her disdaine.

Chap. 7. containing 29 verses.

Dauid will needes build an house for God, and *Nathan* the Prophet alloweth at the first of his purpose: but after by Gods commandement forbiddeth him: and telleth him of a

sonne

ſonne of his not yet borne who muſt doe it: and withall, doth reueale vnto *Dauid* many things which typically muſt be perfourmed in his kingdome and his ſonne *Salomon*, and his poſterity; but more fully in Chriſt: for which *Dauid* debaſing himſelfe, doth in many words giue thanks vnto God, and aſcribe all to him.

Chap. 8. *containing* 18 *verſes.*

Dauid with ſuch good ſucceſſe doth encounter with the Philiſtims, Moabites, and the men of Zobah, Damaſek, and Edom, that beſides the ſlaughter of men, he returneth with a rich ſpoile: and maketh thoſe nations tributary to him. The king of Toi ſendeth *Ioram* his ſonne with gifts to *Dauid* for peace; who yeeldeth, and dedicateth both the former ſpoiles, & thoſe gifts to the Lords houſe: and executeth iudgement and iuſtice in Iſrael. Who gouerne vnder him.

Chap. 9. *containing* 13 *verſes.*

Dauid enquireth for ſome of *Sauls* houſe to whom he might ſhew mercy: he is certified by *Ziba* one of *Sauls* ſeruants of *Mephiboſheth* the ſonne of his friend *Ionathan*; to him he giueth

all *Sauls* lands, and appointed *Ziba* to bring in his reuenues whilst he did sit at the kings owne table.

Chap. 10. *containing* 18 *verses.*

DAuid in kindnes sendeth to *Hanun* king of Ammon to comfort him after his father *Nahash* was dead: but he is made to beleeue that it is to spy out the land: & therfore abuseth king *Dauids* ambassadours, and prepareth an army against him. For the which iniury, and needles preparation, *Dauid* sendeth *Ioab* and *Abishai* against him who haue good successe; and the second time do so foile them, that they are faine to sue for peace, and become seruants to king *Dauid.*

Chap. 11. *containing* 27 *verses.*

DAuid whilst his captains still warre against the Ammonites, he is idle at home: and from the top of his pallace spyeth the wife of *Vrials* washing her, to whom, after he had sent for her, he goeth in: and hearing that she was with child by him, sends for *Vriah* out of the camp to father his child: but because he could not bring his purpose to passe, he sends him againe to *Ioab* with letters: who setteth *Vriah* in the forefront of the battell, wherein he is killed: *Dauid* heareth of it, & that the

Israe-

Israelits turned their backs on their enemies, but layeth it not to his heart: then he marieth the wife of *Vriah*, and by her to him is born a sonne.

Chap. 12. *containing* 31 *verses.*

NAthan sent to *Dauid* from God, by a parable maketh him to condemn himselfe, & to acknowledge his sinne: he pronounceth pardō to him, but not without temporall punishment: and first the death of his sonne: for whom *Dauid* with fasting, praier, & tears, calleth vpon God, till such time as hee heard of his dearth. *Bathshebah* againe conceiueth, and beareth *Salomon*. Rabbah is now taken, and the citizens put to cruell death.

Chap. 13. *containing* 39 *verses.*

AMmon *Dauids* sonne being in loue with his sister *Tamar*, doth feigne himselfe sick, & by the aduise of *Ionadab* his cousin, doth craftily obtain of his father, that *Tamar* may keep him, her against her will, he defloureth: & then in as great hatred as his loue was before, he thrusteth her out of his chāber: she meeting with *Absolom* declares her griefe to him: who dissembling his dislike for the space of two yeres; doth after at a banquet cause *Ammon* to be murdred: and is absent from his father three yeers.

*Chap.*14. *containing* 33 *verses.*

IOab seeing how the king loued *Absolom*, causeth a woman of Tekoah by a parable, to deale so with the king for *Absolom*, as that he giueth *Ioab* charge to send againe for him. But for all this *Absolom* could not of two yeres after obtaine the kings presence: then he enforceth *Ioab* by firing his fields to procure him accesse to his father *Dauid*.

*Chap.*15. *containing* 37 *verses.*

ABsalom immediatly after he was restored to fauour, doth go about to steale the hearts of the people from his father to him selfe: that they so might conspire with him against *Dauid*. Vnder pretence of a vow, he goeth to Hebron to be proclaimed king: *Dauid* heareth of it, and for his own and the peoples safety fleeth out of Ierusalem; but so, as he maketh *Hushai* an instrument to ouerthrow the rebellion of *Absolom*.

*Chap.*16. *containing* 23 *verses.*

ZIba the seruant of *Mephibosheth* meeteth *Dauid* with a gift, and by deceitfull lying causeth *Dauid* to giue vnto

vnto him, all that belonged to *Mephi-boſheth*. *Shemei* reuileth him, but he taking it as frō God doth not reuenge himſelfe. *Abſolom* is no ſooner entred Ieruſalem, but *Huſhai Dauids* friend, doth cunningly procure to be one of his counſell. *Achitophel Dauids* enemy cauſeth *Abſolom* publikely to go in to his fathers concubines, that by this meanes he might cut off all hope of reconciliation, and make the Iſraelits more ſure vnto him.

Chap. 17. *containing* 29 *verſes.*

Achitophel giueth counſell to take *Dauid* vpon the ſudden, but *Huſhai* being called giueth other aduiſe, and that by Gods prouidence is liked better of by *Abſolom*. *Dauid* hath from *Huſhai* intelligence of this, and therfore being vittailed by his friends, he paſſeth ouer Iordan: *Abſolom* he purſueth *Dauid*, but *Achitophel* ſeeing that his counſell was not regarded, ſetteth his houſe in order, and hangeth himſelfe.

Chap. 18. *containing* 33 *verſes.*

Dauid when *Abſolom's* forces drew nere ſent forth againſt him his armie deuided by him into three parts: but the people will not let him go

out in his owne person: *Absolom* with his company is discomfited, he hanged in a tree by the haire, and by *Ioab* and his seruants stabbed. Two seuerall messengers signifie vnto *Dauid* what is done; who hearing of the death of *Absolom*, bewaileth him.

Chap. 19. containing 44 verses.

Ioab reproueth the kings mourning, and causeth him to come out before the people: who then are ready to restore him to his kingdom. The tribe of Iudah by *Zadok*, and *Abiathar* means are most forward to restore the king. *Shemei* humbleth himselfe and is pardoned. *Mephibosheth* meeteth the king and telleth him how *Ziba* deceiued him: *Ziba* and he are charged to deuide *Sauls* lands. *Barzillai* will not go with the king to abide in Ierusalem. The rest of the tribes take it grieuously that Iudah alone did conduct the king.

Chap. 20. containing 26 verses.

Sheba causeth the Israelites to rebell. Iudah doth alone bring *Dauid* to Ierusalem: where he causeth his concubines defloured by *Absolom*, to be kept as perpetuall widows. *Ioab* kil-

leth

leth *Amasa* traiterously: by the wisdom of a woman the head of *Sheba* is deliuered to *Ioab*. *Dauids* chiefe officers are set down.

Chap. 21. containing 22. verses.

GOd visiteth Israel with three yeres famine, because *Saul* slew the Gibeonites: *David* seeketh for the Gibeonites who aske the heads of *Sauls* seuen sonnes, and haue them; and the famine ceaseth. *Rizpah* keepeth the bodies of the men hanged, from the beasts: and *Dauid* buryeth the bones of *Saul* & *Ionathan*. In the end is mention made of foure seuerall victories ouer the Philistims, in each of which was a mighty gyant slain.

Chap. 22. containing 51. verses.

DAuid now being old doth make a song, in the which he praiseth God for his benefits receiued, and promiseth euer after to praise him.

Chap. 23. containing 39 verses.

DAuid before his death doth rehearse his own calling to the kingdome, Gods commandement, and promises made vnto him: & confessing his own vnworthinesse professeth his faith in

the promises of God: by which he prophesieth to his owne kingdome long prosperity, but to others all misery: in the end is inserted a catalogue of the captaines of *Dauids* hoast: & amongst them the chiefe commanders are for their notable exploits seuerally commended.

Chap. 24. conteining 25 verses.

GOD is angry with Israel; Sathan mooued *Dauid* to number the people, and for it so prouoketh the wrath of God against himselfe and his people, that he must needs be punished with the sword, famine, or pestilence: whereof he hauing his choice, is content to fall into the hands of God: & his people are visited with three daies pestilence, whereof died threescore and ten thouland: but at the kings and his peoples repentance, God recalls his angell, and commandeth *Dauid* when he should build an altar: and what sacrifices he must offer; all which he doth, and the plague ceased.

THE

¶ THE FIRST Booke of *Kings*.

The Argument.

THis first booke of Kings cõprehendeth the acts of fiue Kings of Iudah, to wit, *Salomon*, *Reboboam*, *Abiiah*, *Asa*, & *Iehosaphat*: and ten kings of Israel; by name, *Ieroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Tibni*, *Omri*, and *Achab*: it is a story of an 118 yeres: in the first forty of these did *Salomon* reigne: the rest are deuided amongst the other kings of Iudah and Israel, after this sort.

Iudah.

Salomon	40.	1. King. 11. 42.
Reboboam	17.	1. King. 14. 21.
Abiiam	3.	1. King. 15. 2.
Asa	41.	1. King 15. 10.
Iehosaphat alone	17.	1. King. 22. 52.

Israel.

Ieroboam	21.	1. King. 14. 20.
Nadab	1.	1. King. 15. 25.
Baasha	23.	1. King. 16. 1.
Ela	1.	1. King. 16. 10.
Zimri dayes	7.	1. King. 16. 17.
Tibni with *Omri*.		
Omri	11.	1. King. 16. 25.
Achab	21.	1. King. 16. 31.

Note that in this account of the yeres that the kings of Israel reigned, we take from the time set down in the places quoted, the last yere of euery kings reigne: and make it the first of his successour.

The first Chapter, containing 53 verses.

Dauid being very old, and *Abishag* keeping him, *Adoniah* his eldest sonne, being in fauour with the people, conspireth with *Ioab* and *Abiathar* to vsurp his fathers kingdom: but by the meanes of *Nathan* their counsell being brought to nought, *Salomon* is appointed king by *Dauid*, anointed by *Sadok* the priest, and receiued of the people, and also in the sight of *Dauid* is established in the throne

throne of the kingdome; which thing when *Adoniah* knew, his company being departed, he fled to the altar for his safety; vntill being pardoned, he was sent home by *Salomon*.

Chap. 2. containing 47 verses.

Dauid before his death doth exhort *Salomon* his sonne to piety towards God, and to iustice, namely to shew kindnes to the posterity of *Barzillai*, & to take punishment of *Ioab* and of *Shimei*, which thing *Salomon* hauing iust occasion, did persourme, not only to them, but also to *Adoniah* & *Abiathar*.

Chap. 3. containing 28 verses.

Salomon taketh to wife *Pharaohs* daughter king of Egypt, he offereth sacrifice to God in Gibeon, where the Lord in his sleepe biddeth him make choise what he would aske, and according to his desire God gaue him wisdom, togither with many other benefits: and his wisdom shewing it selfe in the sentence which he gaue betwixt the two harlots, brought him great authority, and caused him to be reuerenced among his subiects.

Chap. 4. containing 33 verses.

Salomon hauing rule ouer all Israel, doth set his kingdom in order, ordaining rulers vnder him, as also

for

for purueyance for vittaile for his armies and horſes, that his ſubiects might liue peaceably, they that were nere vnto him might obey him; and they that were farre off, hearing of his wiſdome might ſeeke vnto him.

Chap. 5. containing 18 verſes.

Hiram king of Tyre ſendeth meſſengers to ſalute *Salomon*, who requireth of him to prouide matter for the building of the Temple; which thing *Hiram* vpon certaine conditions, namely for prouiſion for his houſe, promiſeth and perfourmeth: and *Salomon* prouideth workemen and ouerſeers.

Chap 6. containing 38 verſes.

Salomon finiſheth the Temple of the Lord (being a moſt ſumptuous work) in ſeuen yeres. The greatnes, parts, and ornaments therof are deſcribed. The Lord maketh a promiſe to *Salomon.*

Chap. 7. containing 51. verſes.

THe building of *Salomons* priuat houſes, and the curious workmanſhip of the pillars of the Temple, and inſtruments of braſſe thereto belonging is deſcribed: and laſt of all golden inſtruments pertaining to the worſhip of God.

Chap.

Chap. 8. containing 66 verses.

SAlomon calling together the princes of the people, and the Priests, bringeth the Arke from Sion into the Temple. The Tabernacle and the holy vessels are brought from Gibeon into the treasurie of Gods house: where after God had shewed a manifest signe of his presence, *Salomon* with the people blesse the Lord, and hauing praied, doe sacrifice, consecrate the house of God, celebrate the feast of Tabernacles, and exhorting the people to godlinesse, hee sendeth them away.

Chap. 9. containing 28 verses.

GOd by his presence confirmeth *Salomon* the second time in the promises made to him: *Salomon* after hee had built his house, gaue to *Hiram* a countrie in recompence of his benefits, he buildeth houses for publike vse and seruice. He maketh the nations intermingled with his people tributaries. He sendeth foorth a naue which brought him great store of gold.

Chap. 10. containing 29 verses.

THe Queene of Saba hearing of the wisdome of *Salomon* commeth to see

see him, she approoueth his wisdome, and cõsidereth his magnificence: And both receiuing and giuing gifts, returneth home. By occasion of this historie certaine particular tokens of *Salomons* glorie are set downe in his staires, his shields, and in his throne, and also in his cups and other instruments, by the commoditie of his nauy also, by his tribute from other nations, and by his reuenues.

Chap. 11. *containing* 43 *verses.*

Salomon being corrupted through the companie of many strange women doth fall to idolatrie, and prouoketh Gods wrath in such sort against him, that God threatneth to rent the kingdome from him, stirreth vp two enemes against him, and doth foreshew that *Ieroboam* his seruant shall succeed him in the greatest part of his kingdome; wherevpon *Salomon* seeking to kill him, he fled into Egypt, where he remained till the death of *Salomon.*

Chap. 12. *containing* 33 *verses.*

Rehoboam by his hard answere doth make almost ten tribes to depart from him, who doe ordaine *Ieroboam* a new king ouer them. *Rehoboam* his embassador is slaine, wherefore he prepa-

reth

reth to make war against the Israelits but by the commãdement of God abstaineth from it; for feare of this prouision, *Jeroboam* also prepareth munition, and least his subiects should fall from him, by a new forme of religion, he doth keepe them from comming to Ierusalem, retaining them within his kingdome in idolatrie.

Chap. 13. *containing* 34 *verses.*

IEroboam sacrificing at Bethel is sharply reprehẽded by the Prophet, denouncing Gods iudgement against the altar, and the Priests, and also confirming the same by present wonders wrought on the king and the altar. Afterwards according to Gods commãdement, the Prophet departeth, and being through deceit persuaded by another Prophet to returne, God chideth him by that Prophet, and a lion in the way killeth him: now the Prophet of Bethel hearing hereof buried him very honorably, & informeth his sons in the truth of that Prophecy; yet *Jeroboam* goeth on in his wickednesse.

Chap. 14. *containing* 31 *verses.*

IEroboam (his sonne being sicke) sendeth his wife disguised to ask coũsel

of

of the Prophet *Ahijah*, who dooth not only answere to that, but also foretels the neare destruction of his house, and the continuall trouble, and decay of the kingdome of Israel. After his death *Nadab* succeedeth him. *Rehoboam* also and *Iuda* by their sins prouoking God are afflicted & spoiled by *Shishak* king of Egypt. *Rehoboam* being dead *Abijam* his son reigneth in his steed.

Chap. 15. *containing* 34 *verses.*

Abijam being wicked, raigned but three yeares: but *Asa* succeeding him, being a good sonne and carefull to restore religion, reigned one and fortie yeares, but hindering the enterprise of *Baasha*, by vnlawfull means he prouoketh Gods wrath against him. *Iehosaphat* succeedeth him in the kingdome of Israel. *Nadab* succeedeth *Ieroboam*, being wicked as his father was, whom *Baasha* slue in the second yeare of his raigne by conspiracy, and the whole stocke of *Jeroboam* being rooted out, doth enioy the kingdome.

Chap. 16. *containing* 34 *verses.*

THe state of the kingdome of Israel in the time of *Asa* is described, how the like punishmēt was inflicted

on

on *Baasha* that was inflicted on *Ieroboam*, because he was like him in his sins. How *Ela* his sonne with all his posterity is punished. *Zimri* after seuen daies raign burneth himselfe. The kingdom of Israel is deuided betwixt *Omri* and *Tibni*. *Omri* enioying the kingdome alone doth build Samaria, and doth exceed his forefathers in wickednesse. *Achab* his son succeeding him, did worse then all that went before him. Last of all how *Hiel* not regarding the curse of *Ioshua*, is punished for repairing *Iericho*.

Chap. 17 *containing* 24 *verses.*

Eliah foretelleth *Ahab* from the Lord of the drought of many yeares, and being commanded to hide himselfe in a certaine place, by the deuine prouidence the Crowes feed him afterward wanting water he is commaunded by God to goe to Sarephath where he is nourished for the space of two yeeres of a poore widow: whom hee confirmeth in the promise of God, and restoreth her sonne to life.

Chap. 18. *containing* 46 *verses.*

Eliah being long sought for of *Achab* by the commandemẽt of God doth

shew

shew himselfe vnto him: he turneth *Ahab*s reprehension on himself, & commandeth Israel with the false Prophets to be assembled in mount Carmel, where in like sort he reprehendeth the people, worketh a miracle, and thereby conuinceth all *Baal*s Prophets, and killeth them, he telleth the King there should be raine: and ran before *Ahab* to Israel.

Chap. 19. *containing* 21 *verses.*

IEzebel hearing of the slaughter of hir Prophets, by a messenger threatneth death to *Eliah* by the next morrow, whereupon *Eliah* flying into the wildernesse desireth to die, but being fed by an Angell goeth to Horeb, and hideth himselfe in a caue, and being called from thence by God, is sent to annoint *Hazael* & *Iehu* kings ouer Syria, and Ierusalem: And *Elisha* to succeed him in his propheticall office.

Chap. 20. *containing* 43 *verses.*

BEnhadad the king of Siria inuadeth the kingdome of Israel, and requireth promise of subiection with pledges, and treasure, to whom *Ahab* offereth subiection, and granteth vnto him

in

in the rest: afterward *Benhadad* being instant, and appointing the time, *Ahab* vsing the aduise of his counsellors refuseth the conditions, and ouercommeth *Benhadad* with two armies: who yeelding himselfe vnto him, *Ahab* maketh league with him, and sendeth him away, and is therefore reprended by a certaine Prophet, and punishment is denounced from God against him and against his people.

Chap. 21. containing 29 verses.

Ahab, (*Naboth* denying him his Vineyard) doth lie down sicke on his bed, till such time as *Iezebel* comforted him, in sure hope to obtaine the vineyard; to performe her promise, she causeth *Naboth* to be conuicted by false witnesses, and to be stoned, and giueth *Ahab* possessiō of the Vineyard, for which cause *Eliah* being sent to meet *Ahab*, denounceth from God destruction to him and to all his posteritie, and also to *Iezebel*, whereat *Ahab* being astonied, for a time repenteth, and so deferreth the execution of the sentence.

Chap.

Chap. 22. containing 53 verses.

AHab going with *Iehosaphat* to fight against Ramoth Gilead changeth his habit and is slaine as the Prophet foretold. *Ahaziah* succeedeth him. The life and deeds of *Iehosaphat* are shortly described: after his death *Iehoram* his son reigneth in his stead.

THE SECOND Booke of Kings.

THE second Booke of Kings containeth the acts of sixteene kings of *Iudah*, and twelue of Israel: and it is a storie of 320 yeares.

Iudah.

2. Kin. 8. 16. 2. Kin. 8. 26 | *Ioram* viceroy and king *Achaziah* 12

Athaliah.

Athaliah	6.	2.Kin.11.3.
Ioash	39.	2.Kin.12.2
Amaziah	17.	2.Kin.14.2
Vzziah	52.	2.Kin.15.2.
Iotham	15.	2.Kin.15.33
Achaz	14.	2.Kin.16.2.
Hezekia	29.	2.Kin.18.2.
Manasses	55.	2.Kin.21.1.
Amon	2.	2.Kin.21.19.
Iosiah	31.	2.Kin.22.1.
Ioachaz		2.Kin.23.31.
Iehoiakim	11.	2.Kin.24.1.
Iehoiachin		2.Kin.24.10.
Zedekia	11.	2.King.25.1.
From thence till *Iehoiachin* was exalted, are years	26.	2.Kin.25.30.

Israel.

Haziah	1.	1.Kin.22.52.
Iehoram	11.	2.King.8.25.
Iehu	28.	2.Kin.10.36.
Iehoahaz	15.	2.King.13.1.
Ioash	16.	2.Kin.13.10.
Ierobboaham	41.	2 Kin.14.23.
Zechaniah		2 King.15.8.
Shallum		2.Kin.15.13.
Menachem	10.	2.King.15.17.
Pekachiah	2.	2.Kin.15.23.
Pekah	20.	2.Kin.15.27.
Hoshea	17.	2.Kin.15,30.

The first chapter, containing 18 verses.

THe Moabits rebell against Israel, *Ahazia* is sicke and dieth, as *Eliah* foretold, *Iehoram* his brother succedeth him.

Chap. 2. *containing* 25 *verses.*

Eliah talking with *Elisha* in the way deuideth the water of Iordan and goeth through on drie land, and is taken into heauen: *Elisha* being furnished with heauenly gifts succeedeth him: who returning, doth also deuide Iordan and is reuerenced of the Prophets, he healeth the waters of Iericho, and doth effectually curse the children of Bethel that mocked him.

Chap. 3. *containing* 27 *verses.*

Iehoram king of Israel, and *Iehoshaphat*, and the king of Edom, goe to war against *Moab* which rebelled; and are greiuously oppressed with thirst: but *Elishah* giueth them water, and promiseth the victory: great desolation is pronounced against Moab,

and

and they are ouercome, the three kings seeing the obstinacie of the Moabits, hauing no hope to win the town, returne home.

Chap. 4. containing 44 verses.

THe miracles that *Elisha* wrought: he encreaseth the poore widdows oile which was the wife of a Prophet, he restoreth to life the sonne of the Shunamite his hostice: he maketh sweet the potage, and feedeth a multitude with twentie loaues.

Chap. 5. containing 27 verses.

NAaman the Syrian being healed of his leprosie by *Elisha*, is conuerted to God, *Gehazi* because he turned backe and tooke money, is punished with leprosie and all his posteritie.

Chap. 6. containing 33 verses.

THe three miracles of *Elisha*, he caused the yron to swimme, discloseth the king of Syrias counsell, and deludeth the host which was sent to take him: and Samaria being besieged, and oppressed with great famine, he foretelleth sudden & great abundãce.

Chap. 7. containing 20 verses.

GOd causing a noise to bee heard putteth the Syrians to flight, out of whose

whose tents, being spied by the two leprous men; he easeth their famine, and suffereth not him that was made ouerseere to enioy the fruit as *Elisha* in the former chapter foretold.

Chap. 8. *containing* 29 *verses.*

Elisha prophecieth to the Shunamit the dearth of seuen yeare, and causeth her to remoone with her familie, he foretelleth the death of *Benhadad* king of Aram, and the reigne of *Hazael*, *Iehoram* succeedeth *Iehosaphat* his father: in the time of his raign *Edom* and *Libna* rebelled, he dieth & *Ahaziah* his son raigneth in his steed, who visited *Ioram* the sonne of *Ahab* lying sicke in Israel, of the wounds which the Syrians gaue him.

Chap. 9. *containing* 37 *verses.*

Ehu by the decree of God is annointed king ouer Israel, who being instructed in the will of God, and confirmed in his tents, conspireth against *Joram*, and making hast with his army to execute the decree of God, he killeth *Ioram*, *Ahaziah*, & *Iezabel*, of whom only *Ahaziah* was left to be buried.

Chap. 10. *containing* 22 *verses.*

Ehu proceeding to execute the iudgement of God against *Ahab*, causeth

causeth his seuenty sons to be slayn, & doth warrant this his fact to the people by the prophecie of *Elijah*, & afterward he destroyed the kinred of *Ahaziah*, he abolished the worship of *Baal*, and killed his Priests, but continued in the sins of *Ieroboam*, for which cause he is threatned of God, and by the means of *Hazael* seuerely punished. After his death *Iehoahas* his son reigned in his stead.

Chap. 11. containing 20 verses.

Athaliah after the death of her son, of all the Kings seed leaueth aliue only *Ioash* being a yeere old, whom the Priest *Iehoiadah* hid, & brought vp for 7. yeere, and bringeth him forth, and maketh him King, slayeth *Athaliah*, and restoreth religion which was decayed.

Chap. 12. containing 22 verses.

Ioash while *Iehoiadah* liued, behaued himselfe well, & caused the Temple of God to be repaired: after the death of *Iehoiadah*, he went aside: he is vexed of *Hazael* King of Syria, and is slayne of his seruants: *Amaziah* his son reigned in his stead.

Chap. 13. *containing* 25 *verses.*

IEhoahaz the son of *Iehu* reigning ouer Israel, his kingdom was greatly vexed of the Syrians, till *Ioash* being set in the kingdom by his father, and confirmed from God by *Elisha*, thrise ouercomming the Sirians, recouered those things which were lost.

Chap. 14. *containing* 29 *verses.*

AMaziah king ouer *Iuda* in the beginning of his reigne worshipped God, and obtained a great victorie ouer the Edomites, wherewith he being puffed vp, is ouercome of the Israelits, whom he prouoked very iustly, and is taken and grieuously punished: afterward his subiects rising against him is constrayned to fly, and is slayne; *Azariah* his son is appointed King in his stead. *Ieroboam* the son of *Ioash* enlarged Israel; after his death *Zachariah* his son raigned in his stead.

Chap. 15. *containing* 38 *verses.*

AZariah King of Iudah, taking vpon him the holy Priesthood, is smitte with leprosie, and being therefore separated from companie, the gouerne-

ment

ment of the kingdom is committed to his ſon, at which time the poſteritie of *Iehu* is rooted out, *Shallum*, *Menahem*, *Pekahiah*, and *Vzzah* get the kingdom: Afterward *Fotham* is the King of Iuda, his father being dead: and he dying, *Ahaz* his ſon ſucceedeth him.

Chap. 16. containing 20 verſes.

AHaz being wicked is oppreſſed of the kings of Syria and of Iſrael, & flyeth to *Aſhur*; who taketh Syria, and ſlayeth the King thereof: *Ahaz* being afflicted, doth fall to more grieuous idolatrie then before, who being dead, *Hezekiah* his ſonne reigned in his ſtead.

Chap. 17. containing 4 verſes.

HOſhea being made Tributary to the King of Aſſyria, conſpireth with the King of Egypt, and refuſeth to pay tribute; whereupon the King of Aſſyria inuadeth the kingdom, and taketh it, and the King thereof; & ſendeth new inhabitants to dwel there: theſe for idolatrie are puniſhed by lyons; then the King hearing of it, ſendeth a Prophet amongſt thē, who teacheth them to worſhip God.

Chap. 18. *containing* 37 *verses.*

REligion being restored by *Hezekiah* in the kingdome of Iuda; and Samaria held of the Assyrians; they inuade the kingdome of Iuda because *Hezekiah* fell away, therefore *Hezekiah* maketh a couenant with the king of Assyria, who notwithstanding did oftentimes reprochfully handle him by ambassadors, and did solicite his people to fall away by blaspheming their God.

Chap. 19. *containing* 37 *verses.*

GOd promiseth by *Esai* to the messengers of *Hezekiah* that sought vnto him, that the counsel of the king of Assiria of ouercomming Iuda is vaine. The king of Assiria threatning and againe blaspheaming, he repeateth the same promise, and confirmeth it with a signe, which not long after was fulfilled by him in the slaughter of the Assirians and the death of *Senecherib*.

Chap. 20. *containing* 21 *verses.*

HEzekiah being sick vnto death, praieth vnto God & obtaineth health and the prolonging of his daies fifteen yeers; and God confirmeth him in his promise by a signe. Afterward being saluted by the embassadours of

the

the king of Babilon, doth in pride shew them his treasures, and for that cause is greeuously reprehended by *Esaiah*, and is forewarned of the taking away of his riches and the captiuity of his people: he dieth, and *Manasseh* his son reigneth in his steed.

Chap. 21. *containing* 26 *verses.*

Manasseh behauing himselfe most wickedly in his kingdome, God foretelleth him by his Prophets of the destruction of his house and kingdom; he dieth, and *Ammon* his son succeedeth him: his owne seruants conspire against him and kill him, *Iosiah* his son reigneth in his steed.

Chap. 22. *containing* 20 *verses.*

Iosiah repairing the house of the Lord, the chiefe Priest finding the booke of the law, deliuereth it to him, at the reading whereof the king was astonied, and receiued sentence of the destruction of the kingdom, although the execution thereof was deferred by reason of his repentance, and after his death is destroied.

Chap. 23. *containing* 35 *verses.*

Iosiah with all the people maketh a couenãt with the Lord, purgeth the temple and the kingdome from idolatrie, punisheth the authors of idola-

try, he fulfilleth those things that were commanded to *Jeroboam* the first king of Israel: he restored the worship of God most faithfully; and warring against the king of Egypt vnaduisedly, is slaine in Megiddo, and his sonne *Iehoahaz* reigneth in his stead, who was wicked and was taken of the king of Egypt, and *Iehoiakim* was king in his stead, who became tributarie to the King of Egypt.

Chap. 24. *containing* 19 *verses.*

IEhoiakim continuing in his sins, the king of Babilon is sent from God against him, who maketh him tributarie, and destroieth him for rebelling, who being dead, *Iehoiachin* his son succeedeth him, & being like him in wickednes, is also made tributary to the king of Egypt, and carried to Babilon with a rich spoile & a number of captiues: *Zedekiah* is made king.

Chap. 25. *containing* 30 *verses.*

ZEdekiah being wicked, & rebelling against the king of Babilon, Ierusalem is besieged and taken, the king flying away is taken, his sons are slain before his face, his eies are put out, & he is brought bound to Babilō. The temple, the kings pallaces and al the sumptuous buildings burnt with fire. the

wals

wals of the cittie cast downe, part of the people led away, the smaller part is committed to *Gedaliah*, the treasure & all the precious things are taken, the principall and elders are slain, the rest (*Gedaliah* being slain) goe into Egypt. At the length *Iehoiachin* in the thirtie seuen year of his captiuity, by the successor of *Nabuchadnezzar* is restored to honor in the Kings court.

THE FIRST Booke of *Chronicles*.

The Argument.

IN the first book of *Chronicles*, *Ezra* doth in briefe run ouer the progenie and propagatiõ of the people of Israel, til such time as they returned frõ captiuity out of Babilõ: & after, taking occasiõ by *Sauls* progeny, discourseth somwhat of his gouernmẽt, but especially of the kingdome of *Dauid* and cõstitu-

tions both Eccleſiaſticall and Ciuil made by him, til the reign of *Salomon*, namely till the yere of the world 2985.

The Chronicle is of

Geneſis	2368	*Ioſhua*	17
Exodus	142	*Iudges*	299
Leuiticus	39	1. *Samuel*	80
Nombers		2. *Samuel*	40
Deutrono.			

The ſum is 2985 yeers.

The firſt Chapter, containing 54 verſes.

NOahs anceſtors from *Adam*: his poſteritie till *Abraham*: and *Abrahams* poſteritie till *Iaakob*, are in regard of the holy ſtorie more fullie ſet downe: and ſuch Kings and Dukes as ruled in Edom, till the daies of *Moſes*, are by name recorded.

Chap. 2. containing 55 verſes.

HEre firſt the children of Iſrael are by name regiſtred, then the proge-

nie

nie of the tribe of *Iudah*: in this and the two next chapters: now in this he doth first briefly set downe the posteritie of *Zerach*; and from him passeth to *Hezrons* progenie, where he taketh his sonne *Ram* or *Aram*, and continueth a descent from him to *Dauid*: then he first repeateth the sonnes of *Hezron*, which he had when he was old: after them the sons of *Ierahmeel*: and lastly the sons of the two *Calebs*.

Chap. 3. containing 24 verses.

THe genealogie of *Dauid*, where and by whom all his sons were born: of them that succeeded him in his kingdome, whether kings from *Salomon*, or gouernors, & especial men by *Nathan*.

Chap. 4. containing 43 verses.

THe genealogie of the rest of *Iudahs* race; of *Caleb* the second of that name: of *Ashur*: *Chelub*: *Shelah*: *Simeons* genealogie, with his nation, and possession which was partly by *Iosuah* giuen vnto him, and partly gotten a great while after by his owne sword.

Chap. 5. containing 26 verses.

THe families, captaines, slaughters, roades, apostasie, and captiuitie of the

the Reubenites, Gadites, and halfe the tribe of *Manasseh*.

Chap. 6. containing 81 verses.

THe genealogy, office, and dwellings appointed to the Priests and Leuits.

Chap. 7. containing 40 verses.

THe families of *Issachar*, *Naphtali*, *Beniamin*, *Manasses*, *Ephraim*, & *Asher*.

Chap. 8. containing 40 verses.

THe families of *Beniamin* with their houses: the descent of *Saul* and *Ionathan*.

Chap. 9. containing 44 verses.

AFter that *Ezra* hath repeated in briefe such things as before were set downe, he commeth to the declaration of the state both ciuill and ecclesiastical of Ierusalem, til the time of the captiuity: & then againe speaketh of the genealogy of *Saul* frō *Beniamin*.

Chap. 10. containing 14 verses.

SAuls last combate with the Philistims, wherein he and his sons are slaine, the men of Iabesh Gilead get their bodies and burie them: for *Sauls* disobedience the kingdome is translated by the Lord to *Dauid*.

Chap.

Chap. 11. *containing* 47 *verses.*

DAuid in a great assemblie of the Israelits is crowned king at *Hebron* ouer al Israel: he besiegeth Iebush and taketh it, and fenseth it: his chiefe captaines, as well they which were men of war abroad, as they who gouerned his Garisons at home, are set downe.

Chap. 12. *containing* 40 *verses.*

DAuids armies in the time of his exile and whilest he ruled in Hebron, are mentioned: their names who out of euery tribe came with great multitudes to make him king.

Chap. 13. *containing* 14 *verses.*

DAuid consulteth with his chief men for the bringing of the Arke from Kireath-Iearim to Iebush or Ierusalem: It is brought from thence, but in the way *Vzzah* toucheth it, and is punished: therfore *Dauid* will not bring it anie further, but placed it in the house of *Obed-Edom* a Leuit.

Chap.

Chap. 14. *containing* 17 *verses.*

HIram king of Tire sendeth presents to *Dauid*: *Dauid* hath by other wiues moe children; and giueth the Philistims two great ouerthrowes.

Chap. 15. *containing* 27 *verses.*

DAuid setteth vp a tabernacle for the Arke in his owne cittie, & as it was appointed in the law, the Leuits bring it from the house of *Obed-Edom*: and the Israelits do in their seuerall places follow after it: *Dauid* is despised of *Michal*.

Chap. 16. *containing* 33 *verses.*

DAuid hauing now brought the ark to Ierusalem, doth appoint officers vnto the same: A Psalme of *Dauid* for the restoring of the Arke.

Chap. 17. *containing* 27 *verses.*

THis hath the same contents with 2. Sam. 7. chap.

Chap. 18. *containing* 17 *verses.*

THis is the same with 2. Sam. 8. And beginning of the 9 chap.

Chap.

Chap. 19. containing 19 verses.

THis is in a manner the same with 2. Sam. 10. chap.

Chap. 20. containing 8 verses.

Dauid subdueth the Ammonites and maketh them tributaries: the Philistims are againe thrise vanquished, and three of their gyants slain.

Chap. 21. containing 30 verses.

IT is the very same with 2. Sam. 24.

Chap. 22. containing 19 verses.

Dauid prepareth things necessary for the building of the temple: instructeth *Salomon* concerning Gods promises, and how the temple must be built by him. He commandeth his nobles to aid *Salomon* in this busines.

Chap. 23. containing 31 verses.

Dauid numbreth the Leuites, & by their cuntries and families appointeth to each their seuerall duties.

Chap. 24. containing 31 verses.

HE assigneth offices to the sonnes of *Aaron*.

Chap.

Chap.25. containing 31 verses.

THe Singers are deuided into twenty foure orders, and haue their offices assigned them.

Chap.26. containing 32 verses.

THe porters of the Temple are by name appointed out of the Tribe of Leui; with their duties both ordinary and extraordinary.

Chap.27. containing 34 verses.

THe princes and rulers who ministred to the king.

Chap.28. containing 21 verses.

DAuid assembleth the people together, and signifieth vnto them that he must not build the Temple, but that God had appointed his son *Salomon* to build it, and to succeed him in the kingdom: therefore he exhorteth the, but especially his sonne *Salomon*, to the seruice and feare of God: and to build the temple in that sort as God had prescribed.

Chap.29. containing 30 verses.

DAuid by word and deed teacheth the Israelites to offer largely towards

ards the building of the temple: he giueth thankes to God, blesseth Israel and his sonne *Salomon*: who is now by consent made king; and *Zadok* anointed high priest.

THE SECOND Booke of *Chronicles*.

The Argument.

HEZra in the second booke of Chronicles doth shortly record the continuance, and accomplishmēt of the kingdom of Iudah till the yeere of their returne frō the captiuity of Babylon. And it is a story of foure hundreth seuenty & two yeres: now the last yeere doth as well belong to the story of *Ezra* as to this: the computation of the yeeres of this story is after this sort.

From

From Salomon till Ieconias was carried into captiuity. 401.
The time of the Israelites captiuity. 70.
Cyrus king of Persia. 2.

The first Chapter containing 17 Verses.

KIng *Salomon* doth worship the Lord at Gibeon; where at his request, hee obtaineth wisdom of God: and besides is greatly enriched, and honoured of all nations.

Chap. 2. containing 8 verses.

Salomon purposeth to build the temple; appointeth workemen, and stuffe for the building: he sendeth to *Hiram* for workmen, and wood: and obtaineth whatsoeuer he hath need of.

Chap. 3. containing 8 verses.

Salomon now in the second moneth and second day in the fourth yeere of his reigne, goeth in hand with the building of Gods Temple at Ierusalem in mount Moriah: the matter, forme,

forme, and parts of it are here described.

Chap. 4. containing 22 verses.

THe ornaments of the Temple are set downe: the altar of brasse: the molten sea: caldrons: candlesticks: tables: pots: besoms: hooks: basens: spoones: ash-pans.

Chap. 5. containing 14 verses.

Salomon doth now assemble the Seniors, and Priests, and put in the Temple the things which his father *David* did dedicate to the same: he offereth sacrifice; bringeth the Arke, with all the holy vessels of the Tabernacle from Zion, and placeth it in the most Holy place: the two tables are in the Arke. The Leuits sing praise vnto the Lord. The glory of the Lord in a cloud so filleth the House that the Leuits can not stand to minister.

Chap. 6. containing 42 verses.

Salomon blesseth the people; praiseth the Lord: and prayeth vnto God for such as shall pray in, or toward the Temple.

Chap. 7. containing 22 verses.

WHen *Salomon* had made an end of praying,

praying, fire came downe from heauen and consumed the burnt offering: the glory of God filleth the Temple: he heareth his prayer: and promiseth vpon condition of his obedience, to exalt him, and his throne.

Chap. 8.

THis chapter is the same with 1. King. 9. chapt.

Chap. 9.

THis is the same with 1. King. 10. chapt.

Chapt. 10.

THe same with 1. King. 12.

Chap. 11. *conteining* 23 *verses.*

REhoboam gathereth an army against Israel: but the Lord by *Shemaiah* the Prophet forbiddeth him to proceed: who then ceaseth and buildeth strong cities: repaireth the strong holds, fenceth them with men and munition: the priests resort vnto him: he hath eighteene wiues and threescore concubines; and by them eight & twenty sonnes, and threescore daughters: his sonnes are made chiefe rulers ouer his cities.

Chap. 12. *containing* 16 *verses.*

REhoboam and Israel do now forsake the

the Lord, who sendeth against them *Shishak* king of Egypt with a mighty hoast: and he taketh the cities of Iudah, and commeth to Ierusalem. *Shemaiah* in the audience of his princes reproueth him and his people: they humble themselues before God: God promiseth deliuerance: *Shishak* taketh away the kings treasures, and of the Temple: he reigned seuenteene yeeres in Ierusalem, and dying was buried in the city of *Dauid*, and *Abiah* his sonne reigned in his stead.

Chap. 13. *containing* 22 *verses.*

ABiah who reigned three yeeres in Ierusalem maketh war against *Ieroboam*, because he rebelled against his father: and for that he trusted in the Lord, he getteth the victory.

Chap. 14. *containing* 5 *verses.*

ABiah dieth, *Asa* his sonne reigneth in his stead: who destroyeth idolatry and commandeth his people to serue the Lord: he hath peace & buildeth cities: *Zerah* of Ethiopia warreth against him: and, at his prayer to the Lord, is vanquished.

Chap. 15. *containing* 19 *verses.*

AZariah exhorteth *Asa* & all Iudah to seek the Lord & he will be with thē:

then

then *Asa* proceedeth to reforme the pollicy of his kingdom, and to restore the true seruice of God: he renueth the couenant betwixt God and his people: and for idolatry deposeth his mother *Maachah* from her regency: yet the hie places were not taken away: he hath peace for thirty and five yeeres.

Chap. 16. *containing* 14 *verses.*

Baasha king of Israel warreth against *Asa*: who for feare of him maketh a couenant with *Benhadad* king of Aram: *Hanani* the Seer reproueth him: he casteth *Hanani* into prison: and being diseased in his feet sought not to the Lord but to the Phisitions: he dyeth in the one and fortieth yere of his reigne.

Chap. 17. *containing* 19 *verses.*

Iehosaphat his sonne reigneth in his stead: who trusting in the Lord prospereth in riches and honour: he doth vtterly abolish the high places: sendeth his gouernours to teach the people Gods seruice: diuers nations bring gifts and pay tribute vnto him: he hath great workes, and many notable captaines and gouernors.

Chap.

Chap. 18.

THe same contents with 1. King. 22.

Chap. 19. *containing* 11 *verses.*

IEhosaphas hauing at *Ahabs* request holpen him, is reproued by *Jehu* the sonne of *Hanani*: who remaining in Ierusalem, restored the seruice of God; appointed Iudges, & gouernors, and charged them to doe equity and iustice.

Chap. 20. *containing* 37 *verses.*

THe Moabites and Ammonites war against *Iehosaphat*: hee humbling himselfe commandeth a fast, and prayeth to the Lord. *Iahaziel* propheſieth of deliuerance: the which is giuen them by the Lord, and they humble themselues, and praise God for the same: *Iehosaphat* reigned thirty and fiue yeeres: he ioyned with *Ahaziah* king of Iudah to make shippes to go to Tarshish: but God being displeased at it, brake the shippes that they were not able to go.

Chap. 21. *containing* 20 *verses.*

IEhosaphat dieth, & *Iehoram* his sonne succeedeth him: who killeth all his brethren, to whom his father had bequeathed

queathed great gifts: he marieth A
chabs daughter, committeth idolat
and causeth the people to do the lik
he is oppressed by the Philistims, w
take away his substance, and murd
his family and children all saue t
yongest: he dieth of a fearfull and i
curable disease, after he had raigne
(but without honour) eight yeeres.

Chap. 22. containing 12 verses.

AHaziah called also *Iehoahaz*, h
yongest sonne reigned after him
who by his mother *Athaliahs* counse
did euill in the sight of the Lord. *Ie*
king of Israel killeth *Ahaziah* and h
brethren as he went with *Iehoram* t
gainst *Iehu*. *Athaliah* his mother hea
ring of it, destroyeth all the king
seed: *Ioash* the kings sonne is preser
ued.

Chap. 23.

THe same argument with 2. King. 1

Chap. 24.

THe same argument with 2. King
12. chap.

Chap. 25. containing 28 verses.

AMaziah the sonne of *Ioash* reigne
in the stead of his father, and d
vpright

vprightly in the eyes of the Lord: he killeth his seruants which murdered his father: he at the first hireth Israel to go with him to battell, but being otherwise warned by the Lords Prophet, he, to their great dislike, causeth them to returne, and obtaineth a great conquest ouer the Edomites: from whom he taketh their idols and worshippeth them, therfore the Lord is angry against him, and the Israelites whom he prouoked, put his armies to flight, take him, and sack Ierusalem: he reigned twenty and nine yeeres in Ierusalem, and was slaine at Lachish, after that he turned from the Lord.

Chap. 26. containing 23 verses.

Vzziah his sonne reigned in his stead: who all the dayes of the Prophet *Zechariah* sought the Lord, prospered against his enemies, builded great cities, and in all things prospered: but being strong, he fell from God, would needs burne incense vpon the altar, and not hearkening to the Prophets reproofe, was stricken with leprosie till the day of his death, and *Iotham* his sonne ruled in his stead: he died after he had reigned fifty and two yeeres.

Chap.

Chap. 27. containing 9 verses.

IOtham his sonne reigneth and pros-pereth: he ouercommeth the Ammonites; and after he had reigned sixteene yeeres dieth.

Chap. 28. containing 27 verses.

AHaz his sonne reigneth, who becō-meth an idolatour, and is giuen ouer into the hands of the Syrians, and the king of Israel: the Israelites cruelty is reproued by the Prophet, and they restore the captiues of Iudah. The Edomites and Philistims war against *Ahaz*, and he therfore craueth aide of the Assyrians, but he was rather hindred by them: he sacrificeth to idols, and after sixteene yeeres reigne, dieth.

Chap. 29. containing 36 verses.

HEzekiah his sonne succeedeth, who forthwith repaireth religion and teacheth the Leuits to sanctifie themselues, & to purge the temple: wherin hee with his people do with great ioy promise sacrifices, and praise the Lord.

Chap. 30. conteining 27 verses.

HEzekiah commandeth the Passeouer to be kept in the second moneth:

neth: the posts carry this message throughout the kingdom, they are of many laughed to scorne: others yeeld willingly: and first they take away the Altars: then they killed the Passeouer; and the Leuites to sanctifie the people did sprinkle the blood: *Hezekiah* praieth for the people: and after they had kept the feast seuen dayes with ioy, they appoint to keepe it other seuen: *Hezekiah* and his princes offer bountifully; the Leuits blesse the people.

Chap. 31. *containing* 21 *verses.*

THe people destroy idolatry: *Hezekiah* appointeth priests and Leuits: and prouideth for them: he ordaineth ouerseers to distribute to euery man his portion; out of tythes, first fruits, and such like.

Chap. 32. *containing* 33 *verses.*

Sancherib inuadeth Iudah: *Hezekiah* first stoppeth the fountaines and riuers against the Assyrians: then hee encourageth the people: *Sancherib* blasphemeth God: *Hezekiah* prayeth vnto the Lord: the Angell destroyeth the Assyrians, & the king is slaine: *Hezekiah* is not thankfull enough: he

falleth sick: he dieth after he had reigned twenty nine yeeres.

Chap. 33. containing 25 verses.

Manasseh his sonne reigneth, committeth idolatry, and causeth Iudah to erre: hee regardeth not the word of the Lord: wherfore he is caried into captiuity to Babylon: but at his prayer to the Lord he is deliuered: then he aboliſheth idolatry: ſetteth vp true religion: after fiue and fifty yeeres reigne he dieth, and *Amon* his ſonne ſucceedeth: who after two yeres reigne, for his great wickednes was murdered of his owne ſeruants.

Chap. 34.

THe ſame argument with 2. King. 22. and the beginning of 23.

Chap. 35. conteining 27 verſes.

Iosiah keepeth the Paſſeouer: encourageth the people to ſerue God: telleth the Leuits that they now muſt teach the people: hee and his princes giue great ſtore of cattel for the paſſeouer: the paſſeouer was kept more ſolemnly then any ſince the daies of *Samuel*. Now *Necco* king of Egypt fought againſt *Carchemiſh*: *Ioſiah* co-

met

meth against him, in which fight he is slaine after one & thirty yeeres reigne, and the people make great lamentation for him.

Chap. 36. containing 23 verses.

Ehoahaz his sonne is made king: but within three moneths after hee was crowned, *Necho* taketh him captiue, and made *Eliakim* his brother king in his stead; and turned his name to *Iehoiakim*: him, after eleuen yeeres wicked gouernment, did *Nebucadnetzer* carry to Babel: and *Iehoiachin* reigned in his stead three moneths and ten dayes: after him his brother *Zedekiah*; in whose dayes the whole land was for their contempt caried into captiuity: but seuenty yeeres after was againe restored by king *Cyrus*.

¶ HEZRA.

The Argument.

THE booke of *Hezra* conteineth an history of the Iewes returning frō captiuity: from the time of *Cyrus* his edict, till the nineteenth yeere of *Darius Artaxerxes*, tearmed *Longimanus*: and it is a story of those seuen weekes of yeeres whereof *Daniel* speaketh, chap. 9. vers. 25. that is of forty and nine yeeres in this account.

Cyrus with *Cambyses.* —— 9.
The *Magi.* —— 1.
Darius Hystaspes. —— 20.
Longimanus. —— 19.

The

The first Chapter, containing 11. Verses.

Cyrus king of Persia in the first yeere of his reigne made a generall proclamation that the Israelites should returne from captiuity: & restoreth those holy vessels which *Nebucadnezzar* had taken from Ierusalem.

Chap. 2. containing 70 verses.

THe names and number of them which returned out of Babylon, with their possessions: their chiefe mē after their ability offer to the reedifying of the Temple.

Chap. 3. containing 13 verses.

THe Israelits in the seuenth moneth cause *Iesua* to build the altar of God: vpō it they offer burnt offrings: they keepe the feast of Tabernacles: *Zerubbabel* in the second yeere setteth forward the worke of the Lord: as the workmen worke, the priests & people praise God: but such as had seene the first house mourned.

Chap. 4. containing 24 verses.

THe aduersaries to the building offer in pollicy their helpe to *Zerubbabel*,

but are refused: and therfore trouble the builders, write letters to *Artaxerxes* against the Iewes: who are commanded to cease.

Chap. 5. containing 17 verses.

HAggai and *Zechariah* prophesie, and *Zerubbabel* goeth on forward with the worke against the mind of *Tatnai* & *Shether-Boznai*: who write letters to *Darius* against them.

Chap. 6. containing 22 verses.

DArius, finding *Cyrus* his graunt for the Iewes to build the temple, doth command *Tatnai* not to hinder them: they with speed build the Lords house, and with ioy dedicate the same: restore the Leuites to their places, & celebrate the passeouer.

Chap. 7. containing 28 verses.

EZra at the commandement of the king, doth with his companions come to Ierusalem to reforme religion: and after giueth thanks to God.

Chap. 8. containing 36 verses.

A Catalogue of such as came with *Ezra* to Ierusalem: who after a solemne fast, and that they had committed sacrifices to the priests, they set on their iourney, are deliuered from such as laid wait for them, and come to Ierusalem, where *Ezra* carefully dispatcheth

deth his busines.

Chap. 9. containing 15 verses.

EZRA mourneth for that the people had against the law of God married with the Gentiles: he fasteth, and publikely prayeth vnto the Lord to turne his wrath from the people.

Chap. 10. containing 44 verses.

EZRA assembleth the Israelites, who confesse their sinnes, make a couenant to put away their strange wiues, and the children they had by them.

NEHEMIAH.

The Argument.

THis booke of *Nehemiah* describeth the redifying of Ierusalem: the restitution of the Iewish policy, and religion. And it is a story of about seuenty yeeres; namely from the twentieth yeere of *Darius Longimanus*, till the reigne of *Darius* the last of that name.

From the twentieth yeere of *Longimanus* to the end of his reigne. —— 18.
Darius Nothus. —— 18.
Artaxerxes Mnemon. — 10.
Darius Ochus. —— 22.
Arsan. —— 3.

After him reigned *Darius* the last. Now by the course of the time it is manifest that the 19. yeere of *Darius Nothus* is reckened in the time of his successour: and so of the rest which succeed.

The first Chapter, containing 11. *verses.*

NEhemiah hearing of such troubles as were in Iudea, doth bewaile the estate of his people: & with fasting & praier, confessing the sinnes of the people, beseecheth the Lord for them.

Chap. 2. *containing* 20 *verses.*

NEhemiah signifieth to the king that the calamity of Ierusalem was the

cause of his sadnes: he, as he requested, is sent with the kings letters and commission to repaire the city: he commeth to Ierusalem & by night vieweth the walls: the Iewes agree to build them vp, but are derided by *Sanballat*, *Tobiah*, and *Geshem*.

Chap. 3. *containing* 32 *verses.*

SEuerall men do begin to build seuerall places of the walls and city.

Chap. 4. *containing* 23 *verses.*

Sanballat and *Tobiah* first deride, and then conspire to hinder the building: *Nehemiah* prayeth against them: their counsell is brought to nought: and the worke by Gods prouidence goeth forward: halfe of the yong men work, the other hold weapons in their hands.

Chap. 5. *containing* 19 *verses.*

THe rich Iewes oppresse the poore, who cry vnto *Nehemiah*: he causeth the wealthy to lend vnto the poore mony & corne, as he and his seruants did, & to restore vnto them their possessions, who did so. He is appointed gouernour, but will not take that portion which former gouernours did, least he should grieue the people.

Chap. 6. *containing* 19 *verses.*

Sanballat and *Tobiah* send to parley

with

with *Nehemiah*, that they might kill him: he excuseth himselfe: and testifieth his wisdom and zeale. *Shemaiah* is hired by *Sanballat* to propheſie against the building: yet *Nehemiah* is not discouraged but finisheth the wals.

Chap. 7. containing 73 verses.

AFter the wall is builded, a watch is appointed: the people are numbred, & euery one offereth according to his power.

Chap. 8. containing 18 verses.

EZra at the request of the people readeth the law vnto them in a great assembly: the Leuits gaue the sence of the law: the people weepe at the hearing of the law, but are forbidden to do so by *Nehemiah*. They heare a feast of Tabernacles commanded, and do keepe the same with great ioy, & heare the law euery day.

Chap. 9. containing 38 verses.

THe Israelites repent for taking strange wiues: the Leuits exhort them to praise God: declaring his woonders: they acknowledge their sinnes and beseech the Lord not to be displeased with them, neither to punish them as they deserue: they make a couenant and seale it.

Chap.

Chap. 10. *containing* 39 *verses.*

THe names of them that sealed the couenant, wherby they promise to walke in the ordinances and statutes of the Lord.

Chap. 11. *containing* 36 *verses.*

THe names of such as dwelt in Ierusalem, they are chosen by lot who must dwell there: the rest depart to their owne possessions.

Chap. 12. *containing* 47 *verses.*

A Catalogue of the priests and Leuits which came to Ierusalem with *Zerubbabel*: the chiefe fathers of the priests and Leuits till the reigne of *Alexander* the great are set downe: the dedication of the wall is kept with great ioy.

Chap 13. *containing* 31 *verses.*

THe Israelites heare it read in the law that the *Ammonites* must not enter into the house of God: therefore such as had married wiues of the Gentiles put them away. *Eliashib* is reproued for making *Tobiah* a chamber in the house of God: the chamber is clensed: tithes are restored to the treasury: *Nehemiah* reproueth them that break the sabbath: Iewes mary wiues of Ashdod: their children speake that language: *Nehemiah* sharply reproueth such marriages.

The

ESTER.

The Argument.

IN this booke of *Eſter* are declared thoſe things of note which befell the Iewes in the reigne of *Darius Aſſuerus* the ſonne of *Darius Hyſtaſpes*: as namely, the promotion of *Eſter*: *Hamans* wicked counſell againſt the Iewes, and their deliuery: with the authority of *Mordecai*: and it is a ſtory of almoſt eighteene yeers, for the king maketh his banket in the 1. yeere, chap. 1. verſ. 3. marieth *Heſter* in the 7. yeere, chap. 2. v. 16. *Haman* conſpireth againſt the Iewes, and is hanged in the 12. yeere, chap. 3. verſ. 7. and chap. 7. verſ. 10.

From

From thence til the last year of his raigne *Ester* is Queen, and *Mordecai* is in great authoritie.

The first chapter, containing 22 verses.

Assuerus maketh a sumptuous banket to his Princes, for an hundreth and fourscore daies together: and in the end of it he sendeth for the queene to shew her beautie: who refusing to come, is by the aduise of his Counsell diuorced, and a law made against wiues in that case.

Chap. 2. containing 22 verses.

ALL the kings dominions are sought for a woman fit to be his wife: diuers yoong virgins are brought, but *Ester* pleaseth the king, and is made Queene: *Mordecai* by *Ester* detecteth a conspiracie against the king: and it was written in the booke of Chronicles before the king.

Chap. 3. *containing* 15 *verses.*

THe King commandeth all men to magnifie *Haman*: *Mordecai* will not shew him anie reuerence; at which refusall he is so incensed against *Mordecai*, as that hee forthwith procureth the Kings letters mandatorie, for the finall destruction of the Iewish nation, and sendeth these letters to all gouernors of Prouinces vnder the king.

Chap. 4. *containing* 16 *verses.*

Mordecai doth bewaile the estate of the Iewes, so soon as he heard of the kings commandement, and signifieth the same closelie by messengers to *Ester*: and withal doth earnestly admonish her of her dutie: for the better discharge wherof, both she and the Iews do humble themselues by fasting before the Lord.

Chap. 5. *containing* 14 *verses.*

Ester being now to make suit for the safety of her nation, presenteth her selfe in princely apparell before the king, who after accesse, being willed to aske what she would: craueth the Kings presence and *Hamons* at a banket: this she doth the second time: & *Haman*, boasting of his fauor, at the aduise of his friends, setteth vp an high paire of gallows for *Mordecai*.

Chap.

Chap. 6. containing 14 verses.

THe king taking ſmall reſt in the night calleth for the Chronicles; in them was regiſtred the faithfulnes of *Mordecai* to the kings perſon, *Haman* is demanded what may beſt bee done to him whō the king would honor: he thinking of his owne dignitie telleth the king: & that honor by *Hamans* miniſtry is giuen to *Mordecai*: at which ſight he departeth home ſorrowful, & ſignifieth his griefe to his friends.

Chap. 7. containing 10 verses.

THe king and *Haman* come againe to *Eſters* banket: ſhe is the ſecond time bid to ask what ſhe will & it muſt be granted; ſhe deſireth her own, and other Iews ſafetie: and accuſeth *Haman* as the contriuer of their ouerthrow, who at the Kings commandement is hanged on that tree which he had prepared for *Mordecai*.

Chap. 8. containing 17 verses.

HAmans houſe is beſtowed vpon Queene *Eſter*; *Mordecai* is exalted: *Eſter* requeſteth the kings letters to reuoke thoſe which *Haman* got ſent forth: the King ſendeth by poſt his fauorable letters in the behalfe of the Iewes: who at the receit of them, reioice greatly, and are magnified of the people.

Chap.

Chap. 9. containing 32 verses.

THe Iewes vpon that day whereon they should haue bene murthered, doe by commandement put to the sword all such as *Haman* had assigned to destroy them: *Hamans* ten sonnes are hanged: The Iewes keepe a feast for ioy of their deliuerance: which *Mordecai* first, and after *Ester*, appointed to be celebrated euery yeare.

Chap. 10. containing 3 verses.

Assuerus laieth tribute vpon the land; committeth it to *Mordecai*, who is made second to the king: he procureth the good of the Iewes, and speaketh peaceablie vnto them.

IOB.

The Argument.

IOb a most holy patterne of patience, being tried of God by many and greeuous calamities

calamities, and destitute of all helpe, is assaulted of his wife and friends, with fiercer temptations, for his wife tosseth him with furious reproches, his frieds grounding a coniecture vpon the consideration of the most wise prouidence & powerfull iustice of God, of the sinfull nature of man, and of the first speech of *Iob* vttered in his trouble. In euery one of the reasons, do conclude, that either *Iob* had liued wickedly before mē, or to haue ben an hypocrite in Gods sight; Otherwise say they it would neuer haue come to passe, that so iust a God should haue laid vpō him so grieuous torments: this is the sum of their propositiō: the whole state therof is cōiectural. But *Iob* thogh somtime through the weakenesse of the flesh, he be somewhat too hot, yet so answereth

swereth the accusations of his friends, as that he neither sufferreth Gods iustice to be taken from him, nor his owne frō himselfe: and he sheweth two reasons in his own defence: one is, That Gods iudgments though most iust, yet for the most part are secret & vnknowne to men: and therein his friends giue too hastie and rash iudgement of him: the other is, that God himselfe by common experience in the world, sheweth the matter to be far otherwise then they affirme it, for that he letteth it go better in this life with the wicked then with the godly: so coming to himselfe, he alleageth the testimonie of his owne conscience, wherewith being prouoked, hee now and then intermingleth some wordes of impatience; then turning the ac-

cusations on themselues, hee rebuketh his friends for the defending (as they thought) the cause of God, whereby they did so vniustly blame him. These speeches passing on both sides, *Elihu* as it were preparing their discenting minds vnto reuerēce, laies downe some doctrin of the iustice and mercie of God, and hauing rebuked them both, hee teacheth *Iob* humilitie, by comparing Gods maiesty with mans miserie. Lastly the Lord God confirming the same doctrin by example of his works, stirs vp *Iob* first to silence and attention, then to confession and repentance, and vrgeth *Iobs* friends to be reconciled with him: hauing restored *Iob* to his former estate hee blesseth him much more bountifully then afore.

The

The first Chapter, containing 22 verses.

Iob a holy and a mightie man, by Sathans procuring is exercised of the Lord by the losse of his substance, and his children: notwithstanding the burden of which calamitie, he continueth in his vprightenesse, and comforting himselfe, blesseth the Lord by giuing him thanks.

Chap. 2. containing 13 verses.

Iob constantly proceeding in the course of godlinesse, by the prouision of God, is greeuously tormented of Sathan in his bodie, is derided of his wife: and visited of his friends.

Chap. 3. containing 25 verses.

Iob in extremitie of his griefe curseth the day of his birth, and chideth with nature, and with the Lord himselfe, for giuing him his life, and continuing it so long.

Chap.4. verſ.21.chap.5.verſ.27.

ELiphaz accuſing *Iob* for want of courage prooueth by many argu-ments the iuſtice of Gods iudgemẽts, which *Iob* ſeemed to haue found fault withall.

Condemning man as ſinfull. Then hee teacheth that all men by his example are to be brought backe a-gaine to Gods mercie: Laſtly conclu-ding, he dehorteth *Iob* from ſinne, and exhorteth him to faith & obedience, ſetting before his eies, the promiſes of God made thereunto.

Chap.6. ver.30.chap.7.ver.31.

IOb ſharply rebuking his friends of want of duty, and anſwering *Eliphaz* his reaſons, openeth his cauſe againe vnto them from the beginning, which afterward he amplifieth two waies, firſt by a narration of his own tormẽts, ſe-condly by the griefe wherewith his mind was moſt vehemently panged, vpon the ſight and ſence of ſo grieuous afflictions.

Chap.

Chap.8. containing 22 verses.

Bildad sharply rebuketh *Iob*, as detracting from Gods iustice, which he proueth by testimonies and examples, and endeuoureth to affright *Iob* by threatnings, and by promises to restore him againe.

Chap.9.ver.35.ch.10.ver.22.

Iob acknowledging, and magnifing the iustice, wisdome, and power of God, denieth the accusations which his friends obiected concerning his conuersation, and standing vpon his owne righteousnesse, teacheth that a man is not to bee iudged by the present iudgements of God vpon him: lastly renuing his complaints, hee vrgeth the Lord by manie arguments to remoue his plagues, and endeth at the last with a lamentable wish.

Chap.11.containing 20 verses.

Zophar after he had refelled *Iobs* oration by a comparison of Gods maiestie, sheweth that the onely way to saluation is by faith & repentance, whereunto he exhorteth *Iob*.

Chap.

Chap.12.verſ.25.chap.13.verſ.27.
chap.14.verſes 23.

Iob with great bitterneſſe confuting *Zophars* arguments both by his owne experience and the common witneſſe of all creatures, and letting paſſe the lying ſpeeches of the reſt, he accuſeth all men of iniurie towards God: afterward ſetting downe his cauſe anew: hee reaſoneth with the Lord cõcerning the croſſes which are vpon him, and by ſome arguments deſireth the Lord to remoue them.

Chap.15.containing 35 verſes.

Eliphaz in this his ſecond oration chideth *Iob*, accuſing him of indiſcretion, & ſtubborneſſe towards God, calleth him to the acknowledgement of his ſin, by compariſion of Gods iuſtice: thereupon commending Gods iuſtice becauſe of the manifeſt deſtruction of the wicked in this life, he dehorts *Iob* from affiance in himſelfe.

Chap.16.verſ.23.chap.17.verſes 16.

Iob ſharpely threatning his friends, ſheweth how without cauſe they vex

and

and torment him, how heauie the hand of God is vpon him, and how much he humbleth himselfe, after renuing his confirmation with a sharpe reproofe entreateth the Lord to giue him a daies man and iudge, to stand for Gods glorie, and to maintaine his innocencie before all men: lastly exhorting his friends to repentance, he concludeth that it only remaineth for him to think of death and of his end.

Chap. 18. *containing* 21 *verses.*

BIldad bitterly chideth *Iob* as taking all things to himselfe, and highly contemning the words of his friends, and iudgements of God: afterward he setteth down the vnhappy estate of the wicked in most pleasant allegories.

Chap. 19. *containing* 29 *verses.*

Iob putteth by the former reproches obiected, exhorteth his friends to pittie him by setting down at large his griefs that tormented him, he wisheth his faithfulnesse and innocencie to be laid open to all men, he comforteth himself in the approbatiō of the Lord, in the benefit of the resurrection and life eternal, lastly he desireth his frēds to cease from pursuing him.

Chap.

Chap.20. containing 29 verses.

ZOphar taking occasiō of *Iobs* words, repelleth the same proposition cōcerning the miserable destruction of the wicked, and confirmeth it from the iustice of God, ordinary examples, and the authoritie of Gods word.

Chap.21. containing 16 verses.

IOb somewhat touched with the sharpnesse of *Zophars* speech, yet more sharply rebuketh his friends: he confuteth the proposition concerning the miserie of the wicked, by reason, examples, and authority of God himselfe, which afterward more specially he applieth to himselfe, and findeth fault with the comfort and answers which his friends gaue him.

Chap.22. containing 30 verses.

ELiphaz calleth *Iob* from striuing with the Lord, standeth for Gods iustice, accuseth *Iob* of iniustice, & impiety, and stirreth him vp to a serious, and speedy repentance; laying downe withall the promises of God.

Chap.23. vers.17. chap.24 vers.25.

IOb taking impatiently the reproofe of his friends, desireth the Lord to

be his Iudge, professeth his faith and integritie, euen in the middest of his crosses, then ouerturning the former proposition, he teacheth that the wicked for the most part prosper in this world, notwithstanding the Lord hee saith reserueth a time for his iudgements, and in the end will execute and poure them vpon the wicked and their whole companie in that maner, and at that time, which himselfe hath decreed.

Chap. 25. containing 6 verses.

BIldad by a comparison taken from Gods maiestie and his celestial bodies sharpely reprehendeth *Iob*, for standing so much vpon his owne integritie.

Chap. 26. containing 14 verses.

IOb ironically reiecting *Bildads* assertions, yet more amplie proclaimeth the omnipotencie & wisdome of God by his knowledge, creation and gouerning of things.

Chap. 27. verse 23. and 28.

IOb reproueth his friends, and calleth God to witnesse, hee teacheth that by the vse of afflictions, men are reuciled whether they be good or bad: lastly he sheweth that Gods wisdome

is past finding out of anie; though they be most deep headed, and it is only knowne to the Lord himselfe from all eternitie.

Chap.29. vers.25. chap.30. vers.31. chap.31. vers.40.

Iob largely recounting the mightines and maiestie of his former estate, wisheth earnestly that it may be restored to him againe, he amplifieth the greatnes of his present calamities, by comparing them with the former felicities; he professeth his great care in the exercise of courtesie and pietie, and all other vertues both to God and man, whereupon breaking out into a great heat of impatiencie, for so heauie a crosse as was then vpon him, hee curseth himself if he hath done otherwise then he should, and therfore prouoketh the Lord, & desireth iudgment.

Chap.32. vers.22. chap.33. vers.33.

Iob and his friends hauing put either other to silence, *Elihu* taketh the opportunitie, partly misliking some of *Iobs* speeches, and partly offended at their silence, he addresseth himselfe to speake; and beginning with an excuse, he sheweth that he is moued to speake

both by the ſpirit of God, and by their ſilence and the teſtimony of his own conſcience, then repeating ſome of *Iobs* aſſertions, hee confuteth them by many reaſons, & giueth *Iob* leaue and ſcope to anſwer if he pleaſe.

Chap. 34. containing 37 verſes.

ELihu becauſe of *Iobs* ſilence ſtill repeateth his former words, and ſheweth their abſurditie from the moſt abſolute iuſtice of nature, and works of God, who deſtroieth the ſtubborn and obſtinate, and preſerueth thoſe which in miſerie call vpon him: then calling him home to the mercies of God, he exhoreth him to ceaſe from his former impatient murmuring, and laſtly deſireth the Lord that he would performe that by his owne iudgement.

Chap. 35. containing 37 verſes.

ELihu proceeding, doth exhort *Iob* to confeſſe his ſins, telling him, that neither his righteouſnes can any whit profit the Lord, or his vnrighteouſnes cannot hurt him at all, but that it is meet that all men learn by afflictions to humble themſelues before the Lord; therefore hee exhorteth *Iob* to acknowledge his ſins, and yet to ſet

his

his hope and confidence in the Lord.

Chap. 36. vers. 33. chap. 37 vers. 24.

Elihu letteth *Iob* see the omnipotencie goodnes, & mercie of God, and confirmeth them with examples new and old; and by the works of God, ordinarie and extraordinarie, he stirreth vp *Iob* to compare his owne ignorance and weakneſſe, with the infinite knowledge and power of God: and then hee calleth him home to the fauor and mercie of God.

Chap. 38. vers. 38. chap. 39. vers. 38.

GOd threatning *Iob*, and (as it were) challenging him to the field, by arguments drawne from the creation & gouernement generall and perticular, he prooueth the wiſedome power and goodnes of God vnto all creatures in heauen, aire, earth, ſea, and the deep. In this cauſe *Iob* chalenged of the Lord, yeeldeth himſelfe to his authoritie, and acknowledgeth himſelfe weake in his owne cauſe.

Chap.40. verſ.28, chap.41. verſ.25.

GOd rebuketh *Iob*, teaching him that it is not ſufficient to leaue his defence, but hee muſt alſo aſcribe vnto him all glory. Whereupon proceeding in his former arguments, hee challengeth all ſufficiencie of power and iuſtice to himſelfe, by two moſt worthie examples.

Chap.42. containing 17 verſes.

IOb acknowledging Gods maieſtie and his owne ignorance, yeeldeth himſelfe to be taught of God, & profeſſeth his repentance, which being manifeſted, God reproueth the other men, & ſheweth them how by the miniſterie of *Iob*, they muſt bee reconciled: and bleſſeth *Iob* with moſt plentifull abundance.

THE

THE BOOKE of *Psalmes.*

The Argument.

THE BOOKE of *Psalmes* conteineth holy Hymns or songs: which were written in the auncient Church: euen vntill the trouble sometimes of *Antiochus*: and therefore this booke is as it were an Epitome or abridgement of the whole old Testament, a glasse of the grace of God, and a perfect anotomy of the whole Man, wherein are comprised doctrins of all sorts: of the free promises and gracious dealing of God with his own children: sharpe &

seuere with his enemies; Iust & equall to all men: likewise of our faith in his promises, of our obedience, infirmitie, patience, and constancie; of our deliuery out of aduersities and crosses, of the lawfull vse of Gods blessings, and of thanksgiuing in prosperitie; in a word, of our whole dutie toward God, and of Gods fidelitie toward vs, in Christ; of whome here and there, there are most excellent & clear prophesies, for the consolation and the establishing of the Church.

The first Psalme, containing 6 Verses.

THe life of the godly is described, happinesse is denounced to them; & miserable vnhappines to the wicked by the iust iudgement of God.

Psal. 2. containing 12 verses.

THe attempt of the wicked against the kingdome of Christ, the safetie and securitie of God: his iudgement vpon thē, he establisheth his kingdome: the maiestie strength and effects thereof are set downe: In which respect the enemies are called to faith and repentance: destruction is denounced to them that resist, health and saluation to the obedient.

Psalm. 3. containing 9 verses.

DAuid complaining of the grieuousnesse of his affliction, strengtheneth his faith by considering the nature of God, and vpon former experience; thereupon he entreateth the Lord for his own and for the churches saluatiō.

Psalm. 4. containing 9 verses.

DAuid in this praier accuseth his enemies of impietie and vanitie, he exhorteth them (vpon a tried and sufficient ground) to faith and repentance: lastly he beseecheth the Lord to direct him by his word and spirit.

Psalm. 5. containing 12 verses.

DAuid very humbly sheweth that vpon the testimony of his owne

science, and vpon certaintie of the iniury of his enemies, he imploreth with all reuerence, the fauourable helpe of God, and so at last being setled, beseecheth the Lord to direct him, to beat backe the violence of his enemies raging against God, that so the Church may haue matter and argument and thankesgiuing ministred vnto it.

Psal. 6. containing 11 verses.

DAuid being sicke, beseecheth the Lord to remoue his anger, and his rod: craueth mercie and health, which he afterward feeling in the certaintie of faith, repeating his griefes, and abandoning his enemies: boasteth himselfe of Gods vnhoped for fauour, in hearing and helping him.

Psal. 7. containing 18 verses.

DAuid traiterously accused, desireth the Lord to deliuer him, he professeth his faithfulnes, and the testimony of his own conscience: the euilles intended against him, he desireth to be preuented, and turned away: lastly being strengthened by the confident boldnes of his faith, hee denounceth the destruction of the wicked, he promiseth that the godly shall proclaime the praise of the Lord.

Psal. 8. *containing* 10 *verses.*

Dauid extolleth the maiestie of God in that more then heauenly glorie, which hee hath reueiled vnto vs in Christ our redeemer: and the workemanship of the world.

Psal. 9. *containing* 21 *verses.*

Dauid giueth thanks to God, magnifieth his maiestie, his office and his works, and exhorteth the godly to the same: afterward hee setteth downe a forme of praier which the faithful vse for their own safegard, and the destruction of their enemies.

Psal. 10. *containing* 28 *verses.*

The church complaineth that she is destitute of Gods helpe, & oppressed by the wicked, laieth downe their euill minds, euill sayings, euill doings, and blasphemies, and withall the patient suffering of the godly: thervpon he solicites the Lord that as in care of his owne glorie, and in pitie of his childrens estate, he would bring downe the wicked and deliuer his children.

Psal. 11. *containing* 7 *verses.*

Dauid turmoiled with reproches and persecutions, sharply reproueth his enemies,

enemies, foretelling the frustrating of the conspiracies of his enemies, and sheweth that God as an vpright Iudge will take notice, search out, and at last giue iust iudgement in their cause.

Psal. 12. *containing* 9 *verses.*

DAuid shamefully misused by the false report of some courtiers, desireth the Lorde to helpe him: hee strengthneth his faith vpō Gods promises, and prayeth for deliuerance.

Psal. 13. *containing* 6 *verses.*

DAuid complaineth of the Lords deferring to helpe him, of his owne weaknes, and his enemies importunitie; and beseecheth the Lord to glorifie his own name in his deliuerance, and the confusion of his enemies.

Psal. 14. *containing* 7 *verses.*

DAuid declareth the wicked impiety of men, frō the testimonie of God and our owne conscience; and from the vanitie of their owne minds: and relying on the promises of God, hee proclaymeth the future deliuerance and ioy of the Church, through the onely mercie of God.

Psal.

Psal. 15. *containing* 5 *verses.*

DAuid describeth the true members of the Church militant and triumphant by their integrity of life, iustice, and truth.

Psal. 16. *containing* 11 *verses.*

THe Church desiring saluation from the Lord, proclaimeth what multitudes of good blessings they enioy in the Lord: they magnifie him both for present blessings, as imputed righteousnes, and sanctification by the spirit; and also for the other to come, as namely for the resurrection of Christ, and of all the godly by Christ, and for life eternall.

Psal. 17. *containing* 15 *verses.*

DAuid oppressed of his enemies professeth the equity of his cause, the innocency of his life, and his owne simplicity; so relying on Gods goodnes, he desireth to be deliuered from his enemies, & that his enemies may be perplexed, that so they may haue experience of the vncertenty of their riches wherein they trusted, and he of the truth of the Lord.

Psal. 18. *containing* 51. *verses.*

IT hath one and the same argument with 2. Sam. chap. 22.

Psal. 19. *containing* 15 *verses.*

David setteth downe the doctrine which the Lord reuealeth in the creatures, and in his holy word: hee humbly desireth the Lord to pardon his sinnes, to sanctifie him with his spirit, and to accept him in Christ.

Psal. 20. *containing* 10. *verses.*

THe Church prayeth for the king going out to battell, in their owne and the kings name: they make manifest their affiance in God, and with confidence foretelling their happie successe, do commend all their whole affaires vnto God in Christ.

Psal. 21. *containing* 14. *verses.*

THe Psalmist magnifieth the Lord for his benefits, and sheweth what blessings he hath received concerning his life and health, his honour in this world, and that to come; he denounceth destruction to his enemies, and desireth the Lord that he would at the last stand for his owne glory.

Psal.

Psal. 22. containing 32 verses.

THe Psalmist setteth downe the torments and infinite sufferings of Christ, by the vertue whereof he testifieth that he was heard when he betooke himselfe to earnest praier: afterward he sheweth that his propheeie, priesthood, and kingdom shall be everlasting, and generall, and extend ouer the whole Church.

Psal. 23. containing 6 verses.

THe Prophet acknowledgeth God his shepheard, and himselfe againe the Lords sheepe: he sheweth what duties of a shepheard the Lord performed vnto him, and strengthneth his heart against time to come.

Psal. 24. containing 10 verses.

THe Prophet setteth downe the kingdom of God ouer all creatures, especially ouer his Church, which Church he describeth by his proper notes, and exhorteth it ioyfully to entertaine Christ her king

with

with that honour and reuerence which beſeemeth his maieſty.

Pſal. 25. containing 32 verſes.

DAuid ſore oppreſſed by his enemies humbly entreateth the Lord to teach him; to pardon his ſinnes, which were the cauſe of all afflictions: in the expectation whereof he comforteth himſelfe, relying on the goodnes of God and the wirnes of his owne conſcience. Laſtly, he deſireth for himſelfe and for the whole Churches deliuerance from all euill.

Pſal. 26. containing 12 verſes.

DAuid oppreſſed by his enemies, betaketh himſelfe to God the Iudge, manifeſteth his fidelity, and innocencie of life: therfore he deſireth to be freed from theſe miſeries, and to obtaine mercy that he may glorifie God.

Pſal. 27. containing 14 verſes.

DAuid proteſting the ſtrength of his confidence in God againſt all dangers, comforteth himſelfe in this his confidence, becauſe he was compelled to be abſent from the viſible Church: he deſireth fauour, helpe, inſtructions, guidings, and deliuerance, from the Lord:

Lord: and lastly, stirreth vp himselfe and the Church, to embolden and encourage, and cheere vp themselues in the Lord.

Psal. 28. *containing* 9 *verses.*

DAuid being vexed with most spitefull enemies, beseecheth the Lord for his owne deliuerance and their destruction: thereupon being deliuered, he magnifieth the Lord in his owne and the Churches name: and lastly, praieth earnestly for the whole Church.

Psal. 29. *containing* 11 *verses.*

THe prophet exhorteth the godly to extoll the praises of the Lord, both for the instruction of nature, and specially in the thunder, as also for the doctrine of grace; which in his word he communicateth with his Church.

Psal. 30. *containing* 13 *verses.*

DAuid returned home from his flight, & purging his household frō the wicked sinnes of *Absolom*; magnifieth the Lord for so speciall a blessing: he stirreth vp the godly to the praises of God, he setteth downe his miseries, and how the Lord againe restored

stored him, and therfore maketh vnto him a vow of thanksgiuing.

Psal. 31. containing 25 verses.

DAuid ouerwhelmed with some grieuous calamities, entreateth the Lord for his safety, setteth downe his faith in Gods mercy, and the grieuousnes of his vndeserued misery: he praieth for destruction vpon his vild enemies, thereupon as feeling himselfe deliuered, he praiseth the Lord for publike and priuat mercies, and exhorteth all the godly to constancy in the law, and seruice of God.

Psal. 32. containing 11 verses.

THe Psalmist proclaimeth the happines of the godly in the forgiuenes of their sinnes, and confirmeth the same by his owne experience: after he instructeth the faithfull concerning faith, inuocation, and obedience: and setting downe the manner of Gods gouernment ouer the godly and the wicked, he exhorteth the godly to ioy in the holy ghost.

Chap.

Psal. 33. *containing* 22 *verses.*

THe Psalmist commendeth the praises of the Lord from his wonderfull workes, both ordinary and extraordinary; namely, for his dealing both with the vnfaithfull and the faithfull, for whose sake he saith that the Lord doth manifest his prouidence in his word in speciall & wonderfull manner: lastly, the Church protesting her faith in him, requireth his louing fauour to her againe.

Psal. 34. *containing* 23 *verses.*

DAuid deliuered by the Lord from a present perill, whereinto he had by infirmitie cast himselfe, magnifieth the Lord, and exhorteth the Church by the same argument to do the like: thereunto he addeth the doctrine of our duty to God, he setteth downe the prouidence, truth, and constancy of the Lord in redeeming and preseruing vs from euill.

Psal. 35. *containing* 28. *verses.*

DAuid desireth the lord to be faithful to him in the destruct. õ of his enemies, & his own deliuerãce: he sheweth what iniuries he hath receiued most vndeserued, & their horible hypocrisie: he desireth the Lord to preserue him

him from their malitious intents; he appealeth to the Lord as iudge of their wickednes and his owne innocency for the glory of his owne name, and the publike good of his Church.

Psal. 36. *containing* 13 *verses.*

DAuid entring vpon his kingdome magnifieth the Lord for his great clemency in his gouernment towards the wicked, and towards all his creatures, and especially towards his Church: after he prayeth for his owne and the Churches prosperity.

Psal. 37. *containing* 40 *verses.*

DAuid calling the godly from enuying the wicked to faith and security in the Lord, setteth downe both their estates in most excellent promises: the vnhappy and most miserable life and death of the wicked, and the happines of the godly both in life & death, by reason of Gods speciall prouidence ouer them, in the middest of their afflictions: wherupon he exhorteth the godly to fly euill, follow good, and steadfastly to beleeue Gods promises made both for their good, and for the destruction of the wicked.

Psal.

Psal. 38. *containing* 23 *verses.*

DAuid vnder the burden of some heauy crosse confesseth his sinnes, complaineth of the weaknes of his mind and body, of his friends forsaking him, and the wickednes of his enemies: then leauing all these, he turneth vnto the Lord, and desireth from him helpe and deliuerance; summarily repeating the causes that mooued him.

Psal. 39. *containing* 14 *verses.*

DAuid setting downe his resolution for a godly and patient course of life, acknowledgeth, that suddenly meeting with some crosse, he strayed from his purpose, and grudged against the Lord: thereupon correcting himselfe, he desireth pardon of his sinne and freedom from the punishments deserued, and prayeth for mercy to be shewed vpon him.

Psal. 40. *containing* 17 *verses.*

DAuid strengtheneth his faith by his owne former experience, publike and priuat, by the free couenant of God, by diligent obedience, and the righteousnes of Christ his mediatour:

he

he desireth of the Lord fauour, a
deliuerance for himselfe; destructi
on the wicked; comforts on the go
and all to the glory of God.

Psal. 41. containing 14 verses.

DAuid, driuen to some great exige
describeth their blessednes that t
pity of the poore, complaineth th
whilst he flyeth to the Lord, in his
fliction he is of many most iniurio
handled, he desireth the Lord to de
uer him, that so he may execute h
office, be strengthened in faith, a
magnifie the Lord.

Psal. 42. containing 12 verses.

DAuid, in banishment sheweth h
ardent desire to serue the Lord wi
the Church, comforteth himselfe
hope, complaineth of the troubles
his mind, and the grieuousnes of th
calamities which he suffered, and
the blasphemies of his enemies, a
stirreth vp his mind to faith and hop
in God.

Psal. 43. containing 5 verses.

David, oppressed by his enemies might and pollicy, desireth deliuerance from the Lord for his couenant sake, that hee may glorifie his name: he comforteth his mind with hope of Gods fauour.

Psal. 44. containing 27 verses.

THe Church pitifully complaineth to the Lord of her calamities, grounding vpon the experience of the old Patriarkes, the tenour of Gods couenant, and the loue that the Lord hath for aduancing his owne glory, relying vpon the integrity of her heart and life, she prooueth that she suffereth them for Gods cause: and lastly, desireth his helpe for her safety and deliuerance.

Psal. 45. containing 18 verses.

THe Prophet solemnizeth the mariage of Christ with his Church, he commendeth them both for their excellencies, their duties, and their glory, and the fruits proceeding of their spirituall mariage: and lastly, con-

concludeth the song in a publike commendation.

Psal. 46. *containing* 12. *verses.*

THe Psalmist magnifieth Gods loue to his children, and againe their faith in God in aduersities; he proueth both those from the presence and workes of God: thereupon he stirreth vp the Gentiles to know God in his workes, and concludeth the song in a ioyfull commemoration of his faith in God.

Psal. 47. *containing* 10 *verses.*

THe Church of the Iewes exhorteth the Gentiles to reioyce in Christ, and to magnifie him, first for their generall calling to the Gospell; then from the most puissant gouernment and glory of Christs kingdom.

Psal. 48. *containing* 15 *verses.*

THe Psalmist magnifieth God, and giueth him thankes for the deliuerance of the Iewes; he sheweth their former dangers, he confirmeth the faith of the godly because of their excellent deliuerance, and exhorteth the Church to acknowledge the truth and certainty of Gods promises.

Psal 49. containing 21 verses.

THe Psalmist preparing the minds of the faithfull to attention, manifesteth his faith in God, and the certenty of his hope of the resurrection of his body and of life eternall: hee sheweth the vanity of them that trust in any other things by the vncertenty of the things themselues, & the destruction of such men: & lastly, dehorteth the godly from following that example, & exhorteth them to follow his.

Psal 50. containing 23 verses.

THe Psalmist extolleth the word, the workes, nature, maiesty, and glory of God which dwelleth in Zion: hee teacheth the Church which the Lord had gathered, the manner of worshipping him outwardly in ceremonies, and inwardly in the spirit; & amendment of life by the promises & threatnings of the Lord.

Psal. 51. containing 21 verses.

David after the rebuke and threatning of the Lord, desireth Gods fauour againe and forgiuenes of his sinnes, and that he may be restored againe: that by the direction of Gods holy spirit he may hereafter wholly bestow himselfe in his owne sanctification, in instructing others, and so be

an instrument of Gods glory: he prayeth for the saluation of the whole Church: & lastly, all the faithfull vo to consecrate themselues to the Lo and to be thankfull to him.

Psal. 52. containing 11. verses.

DAuid rebuketh Doeg the Para for his wicked deeds, his e mind, and his lyes: denounceth Go iudgements: sheweth the ioy of t Church, & boasteth in the confidēce his faith, that he shold once at the l through Gods goodnes serue the lo in his Church in the obediēce of fa

Psal. 53. vers. 7 Psal. 54. vers. 9.

IT hath the same argument and ma ter subiect with Psal. 14.

DAuid betrayed by the Ziphims b seecheth God to deliuer him, a destroy the wicked ones: he pro seth that for this benefit he will m diligently serue & magnifie the Lo

Psal. 55. containing 24 verses.

DAuid in Absoloms cōspiracy, be cheth the Lord to deliuer him, confound his enemies, & confirm himselfe in hope of them, both vpō own faith & experiēce of Gods for benefits, & because of their wicked & vile vnkindnes: lastly, he cōfort selfe & all the faithfull by his exā

Psal.

Psal. 56. *containing* 14 *verses.*

DAuid from Sauls persecutiō falling into the hands of the Philistims, beseecheth the Lord for his faith & innocency, to deliuer him and destroy his enemies: he sheweth his faith in God, and thanketh the Lord for his promises, & hopeth to see thē fulfilled.

Psal. 57. *conteining* 12 *verses.*

DAuid flying from *Saul* desireth the Lords fauor and deliuerance; professeth his faith, sheweth the wickednes of his aduersaries, & in the behalfe of Gods glory, desireth that Gods iudgements may be executed for his deliuerance and their confusion.

Psal. 58. *containing* 12 *verses.*

DAuid accuseth *Sauls* courtiers of vniust, wicked, & peruerse dealing with him, for impeaching his innocēcy before *Saul*: he desireth the terrible iudgements of God to fall vpō them, & assureth them they will come: and lastly, commendeth the ioy, peace, and saluation of the godly, which God hath ioyned with his owne glory.

Psal. 59. *containing* 18 *verses.*

DAuid intrapped by *Sauls* seruāts, desireth the Lord to deliuer him, both in respect of his owne faith and innocency, & the wickednes of his enemies,

which when he had described, he desireth that such iudgements may fal vpon them, as may be most for Gods glory, and professeth that he will most willingly set forth the praises of God.

Psal. 60. containing 14 verses.

DAuid hauing vanquished the Syrians army, desireth the Lord to be gainst the Edomites, complaining of the former calamities of the Church, and pondering Gods promises and his workes, and strengthing vp his faith, he exhorteth the army to play the men, setting themselues on Gods promises.

Psal. 61. containing 9 verses.

DAuid the king driuen into the farthest coasts desireth the Lord euen by his former loue and mercies, now also to helpe him: he prayeth for the honour and increase of Christs kingdom: and lastly promiseth a thankful heart to God.

Psal. 62. containing 13 verses.

DAuid distressed, manifesteth his trust in God, and Gods dealing gaine with him: he reproueth his enemies, strengthneth himselfe, and the Church by his example, & calleth all men from the vaine confidence on earthly vanities vnto God, & proueth they ought to do so by the authority of the word of God.

Psal.

Psal. 63. *containing* 12 *verses.*

DAuid sheweth his earnest desire to enioy the visible glory of god in his Church. He reasoneth the matter with God, comforteth himselfe in the favor of God, which is alwaies at hand: and foretelleth the destruction of his enemies, and his owne triumph.

Psal. 64. *containing* 11 *verses.*

DAuid humbly beseecheth the Lord to deliuer him; complaineth of the violence & craftines of his enemies: lastly, being strengthned in faith, he foretelleth the destruction of the wicked (which Gods prouidēce shal bring to passe) & the prosperity of the godly.

Psal. 65. *containing* 14 *verses.*

DAuid magnifieth the Lord both for his spirituall blessings, which he hath in Christ bestowed on his Church, as also for temporall & visible blessings spread both ouer the whole world, but especially in the habitation of his people.

Psal. 66. *containing* 20 *verses.*

THe Psalmist exhorteth the people to extoll the praise of God, by exāples in scripture also for his gouernmēt, both generall ouer all creatures, and speciall ouer his Church: and lastly confirmeth it by his owne example.

Psal. 67. containing 8 verses.

THe Church praieth that gods kingdom may worke effectually in the Iewes, propagate it selfe to the Gentils & shew it selfe both in holy gouernmẽt, & blessings spirituall & tẽporall.

Psal. 68. containing 36 verses.

DAuid setting out the maiesty of god exhorteth the godly to praise him both for Gods dealing with them, & from the example of the elders, which had receiued many blessings, & from that confidence wherin euery holy mã ought to be established, both by the example, works, & presence of God: especially by Christs ascension into heauen, by vertue wherof Gods promises are fulfilled to his children, and his threatnings vpon his enemies: wherupon againe he exhorteth Gods people & other nations to praise the Lord & concludeth setting down the causes for which he deserueth praise.

Psal. 69. containing 37 verses.

DAuid a type of Christ, pitifully complaineth of the wrõgs which he suffered most vndeseruedly, & of the wickednes of his enemies: he desireth god for his own safety & their destruction.

Psal. 70. containing 6 verses.

IT hath the same argument with the end of Psal. 40.

Psal.

Psal. 71. *containing* 24 *verses.*

THe Psalmist professing his confidēce in god, praieth to be deliuered frō his enemies, & vrgeth the Lord by his own boūtifull nature, by his works past, for his promise & glories sake, to destroy his enemies: hee professeth what duty he will perform to God after he is deliuered: wherof not doubting at all, he promiseth securely that he will be thankfull to God.

Psal. 72. *containing* 20 *verses.*

DAuid on his death bed, praieth the Lord to giue to *Salomō* the spirit of iustice, the gift of lawfull & holy gouernment, & his blessings with it: then celebrating the wise gouernment and blessing both of *Salomon* & Christ, in most heauēly meeters he blesseth god.

Psal. 73. *containing* 28 *verses.*

THe Psalmist after a spiritual cōflict, breaking out into a cōmendatiō of Gods goodnes, sheweth his own & the Churches griefe, both for the wickeds prosperity, & their own calamities: at last finding the issue of this temptatiō, he sheweth how vncerten is the state of the wicked, & how certen their destruction: finally he wholly committeth himselfe to God, and promiseth to cleaue fast vnto him.

Psal. 74. containing 23 verses.

THe Church tossed with grieuous calamities vnder *Antiochus Epimeneus* complaineth to the Lord of her misery, sheweth the wickednes of her enemies, and complaineth that God did so long delay: she calleth to mind Gods couenant & his mighty workes, and the hainous impieties which the wicked enemies had committed against God: therefore she entreateth the Lord humbly to deliuer her: to stand for his owne glory, and to confound the enemies.

Psal 75. containing 11 verses.

DAuid beeing certified of *Abners* death, fearing new dissentions, hee desireth the Lord for his owne names sake to take pity vpon his people; and professeth what is his duty to God, & to his people now reconciled to him: he beseecheth the Lord to giue him the whole and entire gouernment of the kingdome, that therein he might serue the Lord, and goueine his people righteously.

Psal. 76. containing 13 verses.

THe Psalmist praising the Lord because of his presence, & his mighty worke vpon the *Assyrians*, he sheweth the power of Gods wrath, and his sufficiency

ficiency to execute his owne will, and exhorteth all men to the seruice of God.

Psal 77. containing 21 verses.

THe Psalmist teacheth the Church how she should call vpon God and rely vpon his faithfulnes in the greatest extremities: he setteth downe the combat of the flesh (calling into question the loue of God) and victories of the spirit against the flesh, which confirmed him by the nature, promises, and workes of God.

Psal. 78. containing 72 verses.

THe Psalmist calleth the Iewes to the knowledge of God, teaching them first out of the word, then by the work which God wrought for them, euer since they came out of Egypt: whereupon setting downe Gods fatherly fauour, as also his fatherly corrections of his people, & his most seuere iudgement against his enemies, and namely vpon the obstinate Israelites, he assureth the godly of the eternall kingdom and priesthood of the tribe of Iuda.

Psal. 79. containing 13 verses.

THe Psalmist setteth downe the grie-

uous affliction of the Church vnder *Antiochus*, he prayeth for Gods iust vengeance on the wicked, and intreateth the Lord for his owne glory to bestow on his Church helpe, deliuerance, and forgiuenes of sinnes: confusion to the wicked, and all good to the godly.

Psal. 80. *containing* 20. *verses.*

THe Church in captiuity oppressed by the enemies, intreateth the Lord to do vnto her the duty of a mercifull God, sheweth her sufferings, compareth the fauours of God past with the grieuousnes of the present euils, and beseecheth the Lord to bestow on her in Christ health and deliuerance to his owne glory.

Psal. 81. *containing* 16 *verses.*

THe Psalmist exhorteth the Israelites to the willing worship of God, sheweth his wonderfull workes in their deliuerance from Egypt, and the doctrines of the commandements and promises of the law: afterwards robuketh the people for their disobedient life: he calleth them to repentance, and to a feeling of Gods benefits.

Psal.

Psal. 82. *containing* 8 *verses.*

THe Psalmist teacheth that God is chiefe in all iudgements; rebuketh wicked iudges, and stirreth them vp to their duty by the miserable end, that els will betide the commō wealth and themselues, and commendeth Gods iudgements.

Psal. 83. *containing* 19 *verses.*

THe Psalmist bitterly complaineth of the iniuries of the wicked towards Gods people, and their impiety against God, he earnestly praieth for their destruction, to Gods glory.

Psal. 84. *containing* 13 *verses.*

THe Psalmist banished from the Church of God, sheweth his desire thereunto, shewing the happines of the godly, that continually liue in the Church, and beseecheth the Lord in mercy to restore him and to establish him in his loue.

Psal. 85. *containing* 14 *verses.*

THe Psalmist reasoneth with the Lord about the former deliuerance of the Church, and thervpon desireth him to deliuer it againe: after stirring vp himselfe to heare Gods word, he cōforteth the godly with hope of this deliuerance also, & of another eternall

deliue-

deliuerance, which Christ by his coming should procure to his Church.

Psal. 86. conteining 17 verses.

DAuid calling vpon the Lord in his troubles, professeth his owne weaknes: his conenant and faith in God: desireth the Lord for his owne nature, mercy, and glories sake to deliuer him: and lastly, complaining of his enemies, he requireth some signe and token of God, and some comfort in his troubles.

Psal. 87. containing 7 verses.

THe Psalmist praiseth the Church, by the presence and mercies of God vpon her, and the calling of the Gentiles yet to come.

Psal. 88. containing 19 verses.

THe Psalmist teacheth the faithfull how to come to the Lord in priuat distresses: thereupon setting down his owne afflictions, & his death at hand, he complaineth to the Lord, desiring him to saue his life for his glories sake: and vrgeth the Lord by the multitude of his afflictions to deliuer him.

Psal. 89. containing 53 verses.

THe Psalmist magnifieth the fauour and faithfulnes of God manifest to all creatures, and specially to his Church: he setteth downe the honor

of

of the Church, which is the kingdom of God, and the promises which God hath made both to King & Kingdom: afterward setting downe the contrary succes and troubles which the Church suffred, complaineth to the Lord, desireth deliuerance and restauration, & so at last giueth thanks to God.

Psal. 90. *containing* 17 *verses.*

Moses magnifieth Gods loue vnto his seruants, and by his eternal decree setteth downe both the frailtie of mans life, and the miserie of the Israelits, whō God had adiudged to death: *Iosuah* desireth the Lord to regenerate his people: and leade them forward in all holines: and to manifest his owne glorie in the spirituall direction and sanctification of his people.

Psal. 91. *containing* 16 *verses.*

THe Psalmist setteth his confidence as a paterne to the godly, exhorting them in certaine assurance to relye on God: he foretelleth their deliuerance from all euill, and in the person and speech of God, he promiseth to them all good things present and to come.

Psal. 92. *containing* 16 *verses.*

THe Church setting her selfe to laud the Lord, wondreth at his works, &

the

the ſuddayn falles of the wicked: and ſheweth that her ſaluation & honour is of the Lord: and laſtly foretelleth the eternall happineſſe of Gods faithfull ſeruants.

Pſal. 93. containing 5 verſes.

THe Pſalmiſt magnifieth Chriſts power & maieſtie, by his general prouidence ouer all creatures, and ſpecial ouer his Church.

Pſal. 94. containing 23 verſes.

DAuid ſore troubled by the vnfaithfulnes of ſome of *Sauls* ſeruants, beſeecheth the Lord to ſtretch out his hand, and recompence the wicked: & ſheweth their wickednes, bad practiſes and blaſphemies: chideth the wicked as fooliſh, and comforteth the godly by the euent of Gods promiſes and his owne example.

Pſal. 95: containing 11 verſes.

DAuid exhorteth the Church to the ſeruice and obedience of God, becauſe of their couenant with God, and by his owne example.

Pſal. 96. containing 13 verſes.

THe Pſalmiſt exhorteth the Church of the Gentiles to ioyne with the Iewes in praiſing the Lord: both becauſe of the mighty works of creatiō, and gouernement: as alſo of his euerlaſting

lasting kingdome: to the possession whereof the Sonne is sent by the will of the Father; euer since his comming into the world.

Psal. 97. containing 12 verses.

DAuid prophecying of Christs Kingdom, sheweth the maiesty of it: the destruction of idolatrie, and the ioy of the faithfull which obey the Lorde: whom therefore he stirreth vp to the obedience, and prayse of God.

Psal. 98. containing 9 verses.

THe Psalmist exhorteth Iewes, Gentiles, & all creatures to reioyce with Christ tryumphing ouer his enemies.

Psal. 99. conteining 9 verses.

THe Psalmist proclaymeth the power, iustice, and loue of Christ our King towards all men: sheweth that Christ shall be most constant & steadfast, by the examples of his types, and predecessors, and exhorteth all men to the seruice and prayse of their king.

Psal. 100. conteining 5 verses.

THe Psal. exhorteth the church to prayse the Lord, for his free election, vocation, & constant loue vnto the.

Psal. 101. conteining 8 verses.

DAuid now established King, voweth vnto the Lord reformatiō, & sanctification of his counsell, houshold, cōmon wealth, & Church.

Psal.

Psal. 102. *containing* 29 *verses.*

THe church long in captiuitie, praieth to the Lord, laieth open her griefes, comforteth her selfe in remembrance of the nature and promises of God, which she boldly affirmeth shall be fulfilled in Christs comming, and in the generall vocation of the Gentiles: shee therefore entreateth the Lord that remembring his owne nature, promises and glorie, he would preserue his church and blesse it for euer.

Psal. 103. *containing* 23 *verses.*

DAuid stirreth vp himselfe to praise the Lord by recording his loue to him and to his whole church, testified in his word and works, and lastlie toward all creatures manifested in his kingdome of power: therefore he inciteth all creatures in heauen & earth to extol with him the praises of God.

Psal. 104. *containing* 35 *verses.*

THe Psalmist stirring vp himselfe to praise the Lord: bringeth argumẽts of his praise from his creatures: so briefly touching the order and maner of the creation; he sheweth also Gods gouern-

gouernement of the thinges created: their vse in the aire, earth, and sea, and their continuall preseruation: lastly he exhorteth all creatures to ioin with him in praising the Lord, and wisheth euill to them that doe the contrarie.

Psal. 105. *containing* 45 *verses.*

DAuid exhorteth the church of God to worship & magnifie the Lord both for his gratious couenant made with them, and for the singular benefits which by vertue of their couenant they haue receiued: all which being briefly set downe, he sheweth that they all proceed from the gratious promise of God, and are to be acknowledged in faithfull obedience.

Psal. 106. *containing* 48 *verses.*

THe church stirring vp all men to praise the Lord, sheweth her selfe not onely vnfit to extoll the Lord in his word and works, but also that her sinnes haue defaced Gods glory, wherfore confessing her sinnes, she bringeth in the examples of her elders, to whom the Lord had pardoned so many sins hainously committed against the couenant, she praieth for saluation and praiseth the Lord.

Psal.

Psal. 107. *containing* 43 *verses.*

THe Psalmist magnifieth Gods goodnesse and mercie, by the examples of banished men, wandering in strange countries, of captiues, sick men, those also which are tossed in the sea, and waters: lastly by the alteration of persons and estates, which daily fal out by his prouidence: he exhorteth all men to praise the Lord, and wondereth at the dulnesse of such as doe not obserue the workes of God.

Psal 108. *containing* 14 *verses.*

DAuid entring vpon his kingdome, & thinking vpon the confusion of his enemies, cõmẽdeth vnto God his own glorie manifested in his fauor & faithfulnes: he remẽbreth Gods promises, beggeth his help, & prepareth himself to the worke, the Lord being his captaine.

Psal. 109. *containing* 31 *verses.*

DAuid traduced to the king with most spightfull slanders of enuious men, complaineth of thẽ to the Lord, he curseth the slanderers: their families: their healths: and their names: because of their obstinate malice: and beseecheth God to giue him health to his glorie: for the which he promiseth

to

to magnifie Gods mercie.

Psal. 110. *containing* 7 *verses.*

DAuid prophecieth of the calling of Christ our Lord to his spirituall kingdome in his church: and to his euerlasting Priesthood: and of his most glorious victory and triumph ouer his enemies.

Psal. 111. *containing* 10 *verses.*

THe Psalmist exhorting the church by his example to praise the Lord, setteth downe the worthines of Gods workes, and of his couenant with the Israelits; afterward calling to mind the dutie which God challengeth and requireth of his children, he prouoketh all men to praise & worship the Lord.

Psal. 112. *containing* 10 *verses.*

THe Psalmist exhorteth the godly to praise the Lord for the perfect felicitie which he bestoweth on them.

Psal. 113. *containing* 9 *verses.*

DAuid stirreth vp Gods church to praise the Lord for his maiesties prouidence, his wonderfull and glorious gouernment.

Psal. 114. *containing* 8 *verses.*

THe Prophet sheweth the wonderful

maze

maze of all creatures at the Lords bringing the people out of Egypt, and asking the cause of that amazednesse, hee bringeth in the creatures answering: and ascribeth all power and glorie to God.

Psal. 115. *containing* 18 *verses.*

THe Church desireth the Lord for his glorie sake to saue her, and destroy Idolaters, she exhorteth all men to beleeue, and applieth the promises, and promiseth that whilest she is militant in this life, she will extoll the praise of the Lord.

Psal. 116. *containing* 19 *verses.*

DAuid hauing brought the arke vnto Ierusalem, professeth his loue vnto the Lord for his great benefits receiued: he setteth down his dangers, his faith, & the weaknes of it, he magnifieth Gods saluation, and lastly desireth to be preserued in the same safety, that hee may yet more magnifie the Lord.

Psal. 117. *containing* 2 *verses.*

THe Psalmist exhorteth the Gentils to magnifie Christs kingdome.

Psal.

Psal. 118. *containing 29 verses.*

DAuid, a tipe of Christ, exhorting the church to the praise of God, commendeth in his owne example Gods deliuerances, and his own faith: he praiseth the Lord both for himself, and in the person of the church: hee representeth the church going into the temple, giuing thāks to the Lord, praying for the time to come: and describeth the priests b'essing the church and furnishing their sacrifices, and all men extolling the praises of the Lord.

Psal. 119. *containing 176 verses.*

DAuid in his most grieuous banishment comforting himselfe with this Psalme, sheweth that the felicitie of the godly consisteth in their care, faithfulnesse, and obedience to Gods will. Therefore hee desireth the Lord to instruct him in spiritual knowledge, care, faith, and obedience, and to bee preserued against all the impediments of his owne flesh, sin, the world, the diuell, and all enemies; and lastly hauing the testimonie of a good conscience for the integritie of his life past, and the equitie of his cause, hee commendeth him vnto the Lord himselfe,

selfe & the gouernment of his whole life to come to be directed by his glory, & to his own comfort & saluation.

Psal. 120. *containing* 7 *verses.*

DAuid the King shewerh his maruailous deliuerance frō his crosses by Gods prouidence, he remembreth & setteth down the praier with which he complained vnto the Lord in his false accusations, in his persecutions, and in his exile.

Psal. 121. *containing* 8 *verses.*

DAuid setting downe the combat of his mind in dangers, directing his praier vnto the Lord, hee commiteth himselfe vnto him, and comforteth his faith in his promises.

Psal. 122. *containing* 9 *verses.*

DAuid delighted with the exercises of the church and the seuerall worship of God, manifesteth his inward ioy: he commendeth the estate of the citie, the church, and the whole realm, he praieth for them all, and promiseth all the good that he can doe.

Psal.

Psal.123. containing 4. verses.

THe church grieuously afflicted, lifteth vp her selfe to God, entreateth for grace and fauor, and praieth against the enemies of God.

Psal.124. containing 8 verses.

THe church magnifieng Gods wonderfull deliuerances from the attempts of the world against her, praiseth the Lord and confirmeth her selfe in certain hope of his helpe hereafter.

Psal.125. containing 5 verses.

THe Psalmist declareth the certainrie of the Church, and the vncertaintie of her afflictions; beseecheth the Lord to sanctifie blesse and preserue it, not caring for the world.

Psal.126. containing 6 verses.

THe Church magnifieth the wonderful deliuerãce that God wrought for it, and for the Gentiles, and beseecheth the Lord to accomplish it more and more.

Psal.127. containing 5 verses.

THe Psalmist teacheth that there can be

be nothing gotten or preserued, either in priuate or publike estates, yea that mãkind cãnot be propagated on earth without the Lords blessing, and therefore teacheth vs to looke for all things from him.

Psalm. 128. *containing* 6 *verses.*

THe Psalmist describing the felicity of Gods chosen, declareth how thankfully the blessings of God ought to be receiued, both publike vpon his church, and priuate to all the godly.

Psal. 129. *containing* 8 *verses.*

THe church declareth her afflictions from the world, magnifieth her deliuerance from the Lord, and sheweth the fearefull end of his enemies.

Psal. 130. *containing* 8 *verses.*

THe Psalmist telleth the wonderfull preseruations which happened him when hee called vpon the Lord: for the which he trusteth in God: he exhorteth also by the same faith to apprehend Gods promises.

Psal. 131. *containing* 3 *verses.*

DAuid professing his loue and sincere heart, exhorteth the church also

also to the same humilitie & holines.

Psal. 132, *containing* 18 *verses.*

DAuid about to bring the ark of God into Ierusalem, sheweth his care for it, his vow: & his dutie to God he desireth the Lord by his speciall presence to come into the cittie and blesse the kingdome, Priests, & people; to which end he alleageth the promise alreadie made of God.

Psal. 133. *containing* 3 *verses.*

DAuid extolleth the communion of Saints, & by excellent comparisons representeth the commodities and excellencies of it.

Psal. 134. *containing* 3 *verses.*

THe Psalmist exhorteth the whole church to praise the Lord, withall setting downe the promises.

Psal. 135. *containing* 21 *verses.*

THe Psalmist exhorteth the Church to praise the Lord for his most bountifull nature, for his maiestie, and his great mercie in the creation, preseruation, & gouernance of al things; and especially manifested vnto his church.

Pſal. 136. *containing* 27 *verſes.*

THe Pſalmiſt exhorteth the church to praiſe the Lord becauſe of his omnipotent power ouer all creatures, euen his enemies; and of his goodnes toward his church: all which he amplifieth forcibly by a compariſon frō idols.

Pſal. 137. *containing* 9 *verſes.*

THe Prieſts and Leuits in captiuity requeſted to ſing the holy ſongs, denie and refuſe it, and abide griefe and lamentation: they denounce and threaten the moſt ſeuere iudgement of God vpon the Edomites and Babilonians.

Pſal. 138. *containing* 8 *verſes.*

DAuid praiſeth the Lord for the great bleſſing of his word, and his merueilous worke towards himſelfe, he teacheth the Gentiles by his example to doe the like, and laſtly committeth himſelfe to God.

Pſal. 139. *containing* 24 *verſes.*

DAuid acknowledging himſelfe throughly to bee knowne to the Lord, profeſſeth his great care he hath

to cleaue vnto the Lord, & to flie from euill; and for the better proofe of his protestation, hee yeeldeth himselfe to be yet better tried of the Lord.

Psal. 140. *containing* 14 *verses.*

DAuid maketh a request vnto the Lord for his deliuerance praieth against his vngodly enemies, & strēgtheneth himselfe in most certaine assurance of Gods iustice and saluation.

Psal. 141. *containing* 10 *verses.*

DAuid being persecuted at *Sauls* commandement by men of his own tribe humbly entreateth the helpe of the Lord, he shewēth the vile wickednesse of the authors of his persecution, and withall his owne faith, and desireth the Lord to preserue him.

Psal. 142. *containing* 8 *verses.*

DAuid compassed and shut in by *Saul* and his armie, crieth vnto the Lord for helpe and deliuerance, to the end that he may speake of his praise in his Church.

Pſal. 143. *containing* 12 *verſes.*

DAuid praying to the Lord confeſſeth his owne vnworthineſſe, ſheweth the wrong done vnto him in this cauſe, therfore he deſireth the Lord to deliuer him, and to teach him, and to deſtroy his enemies for the glory of his name.

Pſal. 144. *containing* 15 *verſes.*

DAuid magnifieng Gods mercie to him and all mankind, curſeth his enemies, praieth for health, and bleſſing vpon himſelf, and the whole kingdome: and commendeth the felicitie of Gods people.

Pſal. 145. *containing* 21 *verſes.*

DAuid ſtirring vp himſelfe and all creatures to praiſe the Lord, magnifieth his wonderfull power, and his moſt righteous goodneſſe towards all creatures.

Pſal. 146. *containing* 10 *verſes.*

THe Pſalmiſt exhorting himſelf and the godly to praiſe the Lord, praiſeth him in regard of his ſingular benefits towards the godlie, in the creation, preſeruation, and gouernment of

all things; and becauſe of his euerla-ſting kingdome.

Pſal. 147. *containing* 20 *verſes.*

THe Pſalmiſt exhorteth the church to praiſe the name of the Lord for his deliuerances & other benefits vpō her, and for the conſtancie of his words and workes.

Pſal. 148. *containing* 14 *verſes.*

THe Pſalmiſt exhorteth all creatures to praiſe the Lord for his might, & maieſtie, and for his mercies to his church.

Pſal. 149. *containing* 9 *verſes.*

THe Pſalmiſt exhorteth the Church to praiſe the Lord for his fauor and ſaluation beſtowed vpon her, laſtly for his moſt powerfull word, which hee hath commited to and left with his church.

Pſal. 150. *containing* 6 *verſes.*

THe Pſalmiſt exhorteth the Church to praiſe the Lord becauſe of his holineſſe, power, and maieſtie. Amen.

The Prouerbs.

The Argument.

THe book of the Prouerbs is a Booke of holie and Christianethiques, setting down such precepts belōging to Gods children, as concerne their duties either towards God or man; and that in respect both of that holie seruice which God hath commanded, & that equity and humanitie which the law of nature hath either shadowed out in vs, or God set downe in his word: Now of these, one is set down in the nine first chapters, and the other by course in the rest.

The

The first chapter, containing 33 verses.

KIng *Solomon*, after he hath briefly declared the vse of this booke, teacheth that true wisedome consisteth in the feare of God, & his seruice; wherevnto he doth exhort all men, and dehort them from the contrarie, both by the law of nature, and the word of God, which denounceth against the disobedient terrible threatnings, and pronounceth all blessednes to them that obey.

Chap. 2. containing 22 verses.

HE exhorteth to the feare of God, faith, and sanctification, with large promises of great good to ensue, especially our owne saluation, and freedome from euill.

Chap. 3. containing 35 verses.

HE by excellent promises again exhorteth to the feare of God, faith, obedience, & denial of our selues: & hauing proued all by the testimonie of God himselfe, doth by setting downe

the iudgements of God, which draw men from the vanities of this world.

Chap. 4. containing 27 verses.

THe former precepts of the feare of God, faith, repentance, and denial of a mans selfe, *Solomon* confirmeth by his owne example: and exhorting men to true wisedom, doth by most sweete promises withdraw thē from hauing ought to doe either with the wicked or wickednes.

Chap. 5. containing 23 verses.

Solomon exhorting men to prudence withdraweth them from the desire of carnall lust, by setting downe such imminent dangers as follow that sin: he moueth men to an holy vse of their goods; to loue onely, and make much of their wiues, especially because God knoweth, and iudgeth all things.

Chap. 6. containing 35 verses.

HEe still proceedeth in giuing precepts of prudence: dehorteth the godly from suertiship, slouthfulnes, & vngodlines: and after exhortation to the contrary vertues, he concludeth these preceprs with a generall exhortation taken frō the great good that ensueth

ensueth vpon obedience, and hurt vpon disobedience vnto these precepts.

Chap. 7. containing 27 verses.

HE now confirmeth his exhortations to wisdome and prudence, by experience, which he noted in the miserable estate of such miserable persons as yeeld vnto the entisements of pleasure, and in the end in their most fearefull ouerthrow.

Chap. 8. containing 36 verses.

Solomon againe confirmeth his instructions to wisdome and prudēce by that heauenly testimonie of Gods eternall wisdome: the which, calling all men vnto her, declareth how rich & liberall she is vnto all such as trust in her: and hauing confirmed her power and bountie by her eternall essence, and workes, prouoketh all men to imbrace her.

Chap. 9. containing 18 verses.

Solomon compareth the most powerfull worke and instruction of Gods wisdome in his church, yea the euents which ensue vpon her worke, and instruction; with the worke, instruction and euents which follow vpon follie.

Chap. 10. *containing* 32 *verses.*

SOlomon inſtructing all the godly, as children, teacheth them that all good and honour is beſtowed vpon them by the bleſſing of God: wherefore after he hath directed the in the way of godlines, and other dueties, he ſpeaketh of flatterie, integritie, charitie, prouidence, benefiting, and modeſtie both in giuing and taking reproofes: and withall pronounceth Gods bleſſing vpon the good, concerning whom whatſoeuer is ſpoken particularly, it is illuſtrated by compariſo with the wicked.

Chap. 11. *containing* 31 *verſes.*

HEe giueth precepts of ſimplicitie, modeſtie, integritie, and equitie, to be vſed in mens both priuate and publike affaires: alſo of diſcretion to bee vſed in our own ſpeech, or diſcerning the talke of others; of aduiſe and duties to be perfourmed: the dignitie of a woman: what liberalitie beſeemeth men and women: houſhold diſcipline: the vſe of precepts, and corrections.

Chap. 12. *containing* 27 *verſes.*

HEe pronounceth to the good God fauour, to the bad his wrath: the condition of women: the fruit of mens

mens thoughts & speeches: the end of mercie, diligence, iustice, humilitie, trueth, and integritie, with their contraries: and hauing set down the estate of wise, diligent and iust men, he sheweth that they shall haue eternall life.

Chap. 13. *containing* 25 *verses.*

HE promiseth blessings to them that loue correction, to the good, modest, diligent, speakers of the trueth, & sincere; and cursings to the contrary: the commodities and discommodities of riches, the wise and aduised vse of them, the way to get riches: the effects of hope, instruction, wisedom & prouidence: the consequents of trueth, discipline and behauior: to the good are riches, children, & all good things promised: the contrarie to the wicked.

Chap. 14. *containing* 35 *verses.*

THe duetie of a woman: the fruit of good liuing, modestie, diligence, veritie, desire to keepe wisedom: lawes for behauiour, to discerne with discretion of the whole course of mans life: not to accept mens persons for riches sake: a commendation of labour, wisdom, trueth, and the feare of God: what is the dignity of a Cittie: against rash anger & oppression: of wisedom, iustice, and a wise seruant.

Chap.

Chap. 15. *containing* 33 *verses.*

LAws how mẽ ought to behaue thẽselues in speech one towards another: the profit that commeth by the good vse of the tongue: the decree of God seene in good & bad: how fooles disdain instruction: the cõsequents of wrath, slothfulnesse, follie, improuidence, carnall desires, pride, couetousnesse, temeritie towards God & man, and of that mind which hateth instruction: their contrarie fruits are set downe.

Chap. 16. *containing* 33 *verses.*

HE speaketh of Gods wonderfull gouernement, and knowledge, whereby men are called to faith and obedience: they who feare the Lord, to them he pronounceth mercie, and peace; but to the prowd ruin: yea kings are commanded the feare of God, the fruit of wisdome, iustice, modesty, studie in Gods word, & eloquence; how to trie our own thoughts, and others deedes: of reuerence to old age: the praise of him that is slow to wrath: the successe of all things is from God.

Chap. 17. *containing* 28 *verses.*

THe profit of a quiet life, & prudẽce against hatred and contempt of the poore;

poore: the crowne of the aged: against pratling: rewards: couering of sinnes: the effects of reproof: to auoid fooles: of euill doers, wranglers, vniust, and vnwise men: a comparison of a true friend: to auoid contentious and peruerse men: the hurt of a foolish sonne, sorrow, corrupt iudgement, rashnes, and vniust reproofe: the good of modesty.

Chap. 18. *containing* 24 *verses.*

HE giueth notes of obstinate persons: the fruit of wickednes, and wisdom: of equity in iudgement, and discretion in speech: hurts that come by whisperers, and idle persons: the benefit of confidence in God: the fruit of confidence in riches: and of rashnes: the profit of patience, and prudence, chiefly in contentions: the vse of the tongue: the profit of a good wife: the nature of a rich and poore man: the necessity of friendship.

Chap. 19. *containing* 29 *verses.*

The praise of vprightnes, dispraise of inconsideratenes: the price of riches: vse of pouerty: against false dealing, and pride in fooles and seruants: of clemency: princely authority: houshold harmes that come by chil-

children, and a wife: of idlenes; obedience; mercy; education of children: Gods counsell must stand: of goodnes: the feare of God: the way to instruct fooles: instruction of children: the malice and punishment of false witnesses.

Chap. 20. *containing* 30 *verses.*

HEe speaketh against drunkards, contentious, and idle men: and the hypocrisie of such as in word and outward action, counterfeit honesty: simplicity before God and men is commended: hurts of idlenes, false dealing, rashnes, and malice: the vse of wise counsels: against disobedience to parents, sudden encrease of riches, reuenge, false speaking or dealing, ignorance of God, and sacriledge: ornaments of young and old age: how to bridle the wicked.

Chap. 21. *containing* 31 *verses.*

GOds most powerfull and iust gouernment: damages of inconsiderateness, riches euill gotten, dishonesty, womanlike inconstancy, and enuy: what vse is to be made of precepts and iudgements: the punishment of inhumane dealing: the force of rewards: discommodities of iniustice,

riot,

riot, a contentious woman: the fruit of iuſtice and wiſdome: the end of proud, idle, wicked, lying, and peruerſe men: all things aſcribed to the counſell of the Lord.

Chap.22. containing 29 verſes.

THe commendation of a good name obtained by wiſdom and the feare of the Lord: education of youth: the vſe of riches: abandoning of pride: regard of ſimplicity and fauour: inconuenience of idlenes, and whordom: what good commeth by bringing vp children in Gods feare: the euils of couetouſnes: a new commendation of inſtruction: inhibitions from oppreſſing the weake: not to ioyne himſelfe to the angry: not to be ſurety: not to remooue ancient bounds: the profit of diligence.

Chap.23. containing 35 verſes.

HOw to behaue a mans ſelfe at a great mans table: againſt couetouſnes: to auoid the ſociety of couetous and fooliſh men: not to enter into the field of the fatherleſſe: rules of receiuing and giuing inſtruction: of holy zeale: ſociety with drunkards: reuerence to parents: flying from harlots: the manner and effects of drunkenneſſe.

Chap.

Chap. 24. containing 34 verses.

NOt to company with the wicked: to get wisdom; the vse of it: a commandement to be carefull to helpe the needy, and to get wisdom: how to beare afflictions in our selues, and pity them in others: the instability of the wicked: reuerence to God and magistrates; publique and priuat effects of reuerence: not to respect persons; prouidence: needles witnes: the condition of a sluggard vnder the name of an idle husbandman.

Chap. 25. containing 28 verses.

THe duty, and heart of a king: subiects behauior before their prince: what must be done in contentions: words in season: reprehension: a faithfull messenger: false liberality: vse of friendship: not to trust in the vnfaithfull: not to take the garment from the poore: to relieue our enemy: not to heare a slaunderer: a contentious woman: good newes: vaine glory: to take heed to the appetite.

Chap. 26. containing 28 verses.

HOnour vnmeet for a foole: the curse causeles: punishment of a foole:

foole: lawes for reproofes: a fooliſh meſſenger: a parable vttered by a foole: glory giuen to him: God the rewarder of all men: againſt men wiſe in their owne eyes: excuſe and nature of the ſlouthfull: medlers in ſtrife: talebeaters: contentious men, and counterfeit friends.

Chap. 27. containing 27 verſes.

AGainſt future boaſting: praiſing a mans ſelfe: a fooles anger: enuy: open rebuke: wanderers: friendly counſell: benefit of a friend: a wiſe ſonne: foreſight of dangers: flattery curſed: a contentious woman: diligence in ſeruice: againſt inſatiable deſires: men muſt be reſpected in their place: folly vntameable: diligence in a mans calling.

Chap. 28. conteining 28 verſes.

OF a good and euil conſcience: why many princes in a land: of a poore man an oppreſſour: in what he is better then the rich: to keepe the law: againſt vſury: not to cauſe the righteous to erre: nor to hide a mans ſinnes: of feare: wicked rulers: diligent and faithfull men: ſuch as haſt to be rich: benefit of rebuking: robbers of parents

rents: of proud, confident, and mercifull men.

Chap.29. containing 27 verses.

THe ruine of them that refuse rebukes: of good & bad rulers: corruption in iudgement: flattety, disobedience: negligence in iudgement: mocking: folly: inhumanity: sottishnes: giuing eare to false reports: integrity: faith: publike and priuat correctiō: delicate bringing vp of youth: anger: pride: fellowship in euill, whether accomplished or concealed: vnfaithfulnesse; impiety: and of their contraries.

Chap.30. containing 33 verses.

AGur propoundeth the faith of the godly in Christ, and doth humble himselfe in the consideration of his owne baseneſſe, and the maiesty of God: the word of God is perfit: a praier for things concerning the soule and the body: against accusers: of the wicked and hypocrites in their kinds: things insatiable: vnknowen: intollerable for man: wise; and inuincible: an exhortation to humility and modesty.

Chap.

Chap. 31. *containing* 31 *verses.*

Salomon is taught by his mother to beware of women, wine, and iniustice: and further he is instructed to pray for a good wife, whose seuerall vertues are set downe, with a conclusion that fauour is deceitfull, beauty is vanity; but a woman that feareth the Lord she shall be praised.

ECCLESIASTES: called also the booke of the *Preacher.*

The Argument.

IN this Booke *Ecclesiastes*, *Salomon* moued by the spirit of God, doth testifie his vnfeigned repentance, and directeth all men in the true way. Wherfore first of all hee laieth out the

the variety of his desires, and trade of life: then his obseruation of all those trauels whereunto men doe especially giue themselues: and their vngodly purposes wherein they are busied: and lastly the manifold gouernment both of most inconstant men, and the most wise God: all which, (excepting only this gouernment of the Lord) he concludeth to be but vanity; and moouing men to both publike and priuat duties of ciuility, he denounceth death & damnation to the disobedient, and confirmeth the godly in their duty.

The first Chapter, containing 17. verses.

THe wise King *Salomon* sheweth that all mans study and labour in this life is most vaine vanity,

vanity, both in regard of men themselues, and the great vanity whereunto those things are subiect about which men do so greatly labour: this he confirmeth by his owne experience, of those things which might be knowen.

Chap. 2. containing 27 verses.

HE further declareth the vanitie of al things, by their vncertenty, as he well knew by experience; therfore first he sheweth the vanitie of ioy, which he had také in the vse of greatest commodities: againe the vanity of humane wisdom, compared with folly: and in fine, mans imbecillity either to enioy long that he hath, or to leaue it to any certein heir; becaus all things depend vpon Gods prouidence.

Chap. 3. containing 26 verses.

HE from the vncertenty of times prooueth the vncertenty of other things: the which proceedeth from the most wise regiment of God, wherby he exerciseth men, & calleth them to his feare: the same vncertenty is prooued by forraine examples of them who do vnkindly oppresse, and are oppressed by others: and those questions which flesh and blood doth vsually mooue,

mooue, he doth most liuely set out.

Chap. 4. containing 12. verses.

SAlomon confirmeth his former sentence of the vncertenty of all things by the examples of the slothfull, couetous, and princes obdurate in their follies: and last of all by the alteration of kingdoms.

Chap. 5. containing 20 verses.

HE sheweth a meanes how men may take heed of affecting the former vanities, namely by reuerence to Gods maiesty, and holy meditations of Gods both prouidence and gouernment: and after he speaketh of the vanity which consisteth in the possession of the fruits of the earth, and sheweth to what end nature hath bestowed them vpon man.

Chap. 6. containing 12. verses.

HE argueth further the vanity of such possessions, both because they passe frō one to another, and because they can not deliuer either themselues or their owners from vanity: and in briefe they make no man the better that enioyeth them.

Chap.

Chap. 7. containing 30 verses.

HE preferreth a good name before the things of this life; and death before a good name: and therfore he exhorteth men to wisdom, reuerence & obedience to God by denying themselues, and to charity: he condemneth any conceit of a mans owne wisdom: he sheweth that mans malice, but especially the malice of a wicked woman is infinite.

Chap. 8. containing 14 verses.

SAlomon hauing declared the duty of subiects to magistrates, declareth the vanity of ciuill gouernment by the tyranny of gouernours: to them he denounceth death and damnation; but to the good, freedom and a reward: lastly, he compareth the opinion of the flesh with the word of God.

Chap. 9. containing 23 verses.

HE declareth that the consideration of Gods gouernment doth farre surpasse all humane reach: he setteth downe mans carnall and grosse conceit of the same, the which do hinder such

such as want spirituall eyes to discerne the truth of God; and that by reason of this conceit they ascribe all things which befall either the persons, deuises, or purposes of men, vnto fortune, and to liue wickedly.

Chap. 10. *containing* 17 *verses.*

HE giueth rules of modest behauiour to superiours, and telleth what profit commeth thereby: he speaketh what is the end of good and euill gouernment: he exhorteth subiects to thinke reuerently of their gouernors.

Chap. 11. *containing* 8 *verses.*

HE exhorteth man to liberality, and trust in Gods promises: he declareth Gods infinite gouernment; who must be obeyed: he aduiseth secure persons to meditate of death: how vaine this present world is.

Chap. 12. *containing* 16 *verses.*

THose that are secure, and promise vnto themselues all good, *Solomon* wisheth them to consider God their creatour, old age, and the day of death: he concludeth this booke with a confirmation of the vanity of all these things, and an exhortation to endeauour to reuerence, obey, and trust in that God, who at his comming must iudge all mankind.

THE

THE SONG OF *Songs*: or, *Canticles*.

The Argument.

THe booke of the *Canticles*, which *Salomon* (taught by Gods ſpirit) did indite, declareth the maner of ſpirituall contracts, made betwixt Chriſt and his Church militant here vpon earth. Firſt therefore he declareth ſuch ſpeeches as paſſed on both ſides whilſt the contract was in making: then the great loue of one towards the other, with ſuch ſeemely duties as paſſed be-

twixt the louers, congratulating ech others good choice in word and deed. After becauſe this loue which proceeded from the meere good will of the bridegroome, is often wanting in the Church, who often here vpon earth doth vnaduiſedly offend her ſpouſe: the Church labouring to recouer her former loue, is eaſed by her ſpouſe, and is aſſured of moſt conſtant good will: and thus ioyntly they addreſſe themſelues to ſolemnize that their moſt bleſſed mariage. And finally becauſe the Church could not be complete, but by the calling of the Gentiles, after that the ſame is prophecied of, the whole Song is ſhut vp with a mutual profeſsion of loue and duty of each party vnto other.

The first chapter, containing 17 verses.

THe Church being rauished with desire of her spouse, desireth to enioy him: commendeth his name, and voweth to commend him: she excuseth her vnworthinesse, and calleth vnto her loue: she is instructed by him, and set out in deeds and promises: and therefore with ioy they praise each other and set out their possessions, and cohabitation by communion of the same spirit.

Chap. 2. containing 17 verses.

THe spouse doth magnifie his owne, and spouses dignity: vnto whome she returning answer, commendeth him, and ascribeth all that she hath vnto her beloued: she shadoweth out her duty vnto him by a banquet, and her great loue by a traunce: after she declareth the comming of her spouse vnto her, her calling, and the

large promises which by the Gospell are found in the Church: therfore she glorieth in his company, and desireth his presence till by his second coming all his promises be fulfilled.

Chap. 3. containing 11 verses.

THe Church declareth her great desire to lay hold vpon, and to obtaine her spouse: then, being assured of his great glory, shee sheweth that it is more seemely and profitable for her not to keepe him here vpon earth, but rather to follow him ascending into his heauenly pallace.

Chap. 4. containing 17 verses.

CHrist commendeth the perfection of his Church: and after he had for loue of her cried out, he commendeth the sweet speeches, ornaments, faith, duties, and profits of his beloued. Againe the Church, acknowledging that whatsoeuer was good in her, did proceed from Christ, doth yet more fully magnifie him: desireth his presence, the which Christ in some sort graunteth.

Chap.

Chap. 5. containing 18 verses.

THe Church aſcribing Chriſts departure from her, vnto her owne ſinnes, confeſſeth her fault, and deſerued puniſhments: ſhe deſireth aid of the godly that they ioyntly with her would declare her affection to him: ſhe deſcribeth her ſpouſe, whither he is gone: and confirmeth her ſelfe in the faith.

Chap. 6. conteining 19 verſes.

CHriſt giuing teſtimony to the Church of her care, doth extoll her ſpirituall beauty: he ſheweth how deſirous ſhe is to ſolemnize the mariage; confirmeth her in her calling, by commending thoſe treaſures committed vnto her, and a promiſe of his preſence and fauour till the deſired day of mariage.

Chap. 7. containing 11 verſes.

THe Church hearing of her ſpouſe his affection to her, doth commit her ſelfe vnto him: deſireth ſome tokens of the future mariage, and the mariage day: ſhee admoniſheth her friends of their duty: ſhe declareth her moſt ardent affection to her

spouse, and desireth againe his continuall loue.

Chap. 8. *containing* 14 *verses.*

THe old Church doth deliberate of the calling of the Gentiles, and sheweth that a great part of her ioy consisteth in their calling: Christ signifieth his loue to the Church, and chargeth her to make mention of the same: she on the other side desireth his presence, and assistance.

THE PROPHE-cie of *Isaiah.*

The Argument.

THe Prophet *Isaiah* was descended of royall blood; for *Amoz* was his father who was brother to *Azariah* king of Iudah. He propheſied

the

then 64 yeeres from the time of *Vzziah* vnto the reigne of *Manasseh*, whose father in law he was, as the Ebrewes affirme, & of whom he was put to death. In this booke are contained three seuerall sorts of prophecies. The first is denounced against Iudea, vnto the 13 chapter. The second against the forraine enemies of the Iewes (as also against Israels kingdom it selfe) for the good of the church vnto the 29 chapter. The third containeth the destruction and captiuity of the Iewes by the Babylonians, and many most heauy and sorrowfull euils, enterlacing many comforts and cõsolations cõcerning the kingdom of Christ, vnto the 40 chapter. It is in his fit place shewed why three historicall chapters are set in besides the

maine drift of the Prophet. These propheſies whereof we haue ſpoken may be called propheeies menacing, or of the law. Now there is another ſort of propheſies which for the great goodnes of God in, by, and for Chriſt declared in them, may be and are Euangelicall or Goſpellike propheſies, as the deliuerance from Babylons captiuity, as a ſigne or figure of our ſpirituall deliuerance which is ſet downe in 9 chapters: thence comming to the truth and performance of Gods promiſes, the Church of Chriſt is inſtructed in the election and counſell of God and his free couenant, in the ſufferings and glory of Chriſt to come, and concerning the preaching of the Goſpell, the calling of the Gentiles, and the communicating of

all

all Gods benefits with the Church of Christ, to Gods glory and the euerlasting saluation of his Church: for which notable and comfortable prophesies this booke is fitly called of the learned, *Esayes Gospell.*

The first Chapter, containing 31. *Verses.*

THe Prophet in the person of God calling heauen and earth to witnes, reproueth the ingratitude and stubbornesse of the Iewes, who neither for benefits nor punishments would amend. He sheweth that their sacrifices were reiected because they were faithlesse and hypocriticall. He reprehendeth the wicked life and oppression of their princes: Gods terrible iudgements except they repent.

Chap. 2. *containing* 22 *verses.*

A Prophesie of Christ and his kingdom, wherin he prouoketh them to

repentance, by the example of the calling, faith, and duty of the Gentiles: God forsaketh his people for idolatry, heathenish superstition, couetousnes, and pride, and sheweth the inquitable punishments of God for the same.

Chap. 3. containing 26 verses.

FOr their contempt of Gods word and commandements God will take away his secret blessing of their food. He will take away the pillars of their estate, soldiers, Iudges, Prophets, wise counsellers, cunning artificers, and will giue them yong and foolish princes. The couetousnes of rulers reproued. The niceneſſe and pride of women punished to their shame.

Chap. 4. containing 6. verses.

THe misery of the obstinate: Gods fauour to the residue promised.

Chap. 5. containing 30 verses.

VNder the parable of a vine is set out the benefits of Christ to his Church, and the ingratitude of the world: he curseth couetousnes, riot, selfeloue; for like vnto which he denounceth terrible destruction to the Iews by the Chaldeans.

Chap.

Chap. 6. containing 13 verses.

ESay seeth Gods glory: he is sent to propheſie the deſtruction of Iury: ſpirituall puniſhments: deſolation: few reſerued.

Chap. 7. containing 25. verſes.

THe Syrians and Iſraelites moone battel againſt the city of Ieruſalē: *Ahaz* heart quaketh, but he is comforted by the Prophet. *Ahaz* refuſeth the ſigne which God offereth, for which God is diſpleaſed, becauſe that herein he refuſeth the couenant of God made with his Church in Chriſt: the ſigne both of his deliuerance and deſtruction is ſealed vp in his child or ſonne: laſt of all, he threatneth moſt heauy iudgements againſt *Ahaz* himſelfe, his family, & kingdom, for their infidelity and rebellion.

Chap. 8. containing 23 verſes.

THe Prophet by a viſible ſigne teacheth the indignatiō of God againſt the Aſſyrians, Iſraelites, and Iewes: the deliuerance of the land by *Emmanuel*: mans pollicie nothing without God: the ſtone of offence or ſtumbling block: to the law and teſtimony, for without Gods law is no light.

Chap.

Chap. 9. containing 20 verses.

HEe comforteth the faithfull Iewes and Gentiles as yet to be called, with Christ his natiuity and dominion. Christ his names. The end of the Lords chastisements is our repentãce. Priuat dissension signified by Manasses and Ephraim.

Chap. 10. containing 34 verses.

HE threatneth the oppressours of the poore, and prophecieth against *Sennacherib* his great insolency and pride.

Chap. 11. containing 16. verses.

THe birth of Christ: the manner of his reigne: the armor of Christ his breath, righteousnesse, and faithfulnesse: the remnant of Israel: the faith of Heathen and Gentiles.

Chap. 12. containing 6 verses.

THe Church reioyceth with a song of deliuerance for the victory and ouercomming the world.

Chap. 13. containing 22 verses.

THe burden or prophecy against the Babylonians: the captiuity & returne of the people.

Chap.

Chap.14.containing 32 verses.

THe Lord penneth a song wherin figuratiuely is set downe the iudgement of God against Babilon, which the Lord confirmeth by an oath, examples, and his omnipotencie. The destruction of the Philistims by King *Ezechiah*.

Chap.15. containing 9 verses.

THe burden of Moab.

Chap.16.containing 14 verses.

THeir destruction. The good conditions God offered them in the kingdome of *Dauid*. The wicked put trust both in some idols and some places more then in other some, but all in vaine. The verie time of the Moabites punishment assigned.

Psal.17.containing 14 verses.

THe burden of Damascus, wherin is shewed the destruction of the Syrians and Israelites. He giueth all soueraignetie to the Assirians ouer the Israelites, for their apostasie from God: calamitie shall cause them to repent.

Chap.18.containing 7 verses.

AGainst the Æthiopians: the loue of God to the Iewes. The ouerthrow of their enemies, which is an argument of thanksgiuing to his people, wherein is figured the vocation of the Gentiles.

Chap.19.containing 25 verses.

THe Ciuill warres of the Egyptians, he scoffeth at their king and counsellers, and foreshewеth more heauie iudgements vntil Egypt be fully ouercome. Their calling and the calling of all nations vnto Christ.

Chap. 20. containing 6 verses.

BY a signe the Prophet declareth the great miserie of Egypt and Ethiopia, and that the Philistims shall despaire of any comfort or helpe from them.

Chap.21. containing 17 verses.

THe Prophet comforteth the people in the captiuitie of Babilon, with the ouerthrow of Babilons kingdome by the Medes and Persians which is confirmed to them by a signe. The ruine of Idumea except they repent.

The

The flight and destruction of the Arabians.

Chap. 22. *containing* 25 *verses.*

THe destruction of the valley of vision, whereby is meant the destruction of Ierusalem and so of the Iews by the Assirians: he reprehēdeth the Iews for too much trusting to mans helpe and not seeking to God. *Sebna* the Kings ruler ouer his house shall bee thrust out of authoritie, and in his place *Eliacim* put, of whō read 2. *Reg.* 18.18. & 26.37.

Chap. 23. *containing* 18 *verses.*

THe destruction of Tirus and other nations which follow their pride, which is confirmed by an example, he expresseth the time of their iudgement by *Nebuchadnezzar* and *Alexander* the great, lastly he promiseth their calling to the kingdome of Christ by the grace and mercie of God.

Chap. 24. *containing* 23 *verses.*

APropheſie of tribulation to come against the world for their sinnes, wherein is set downe a briefe of all iudgements before denounced.

Chap.

Chap.25. containing 12 verses.

THe remnant which is saued, reioice in God and giue thanks for the destruction of the wicked and preseruation of the godly: the manner which God vseth in the ouerthrow of the wicked.

Chap.26. containing 21 verses.

A Song of deliuerance of the people, wherein the Church sheweth the great confidence which shee reposeth in God.

Chap.27. containing 13 verses.

A Propheſie of the cõming of Christ to ouerthrow the Diuel and al persecutors of true religion. Gods word is called his strength whereby he winneth men. By afflictions God calleth men vnto him. The destruction of Idolatrie.

Chap.28. containing 29 verses.

WOe against the pride of the drunken Ephraimits, against their false preachers. He rebuketh the Iewes for their dulneſſe and wicked mocking of God, he strengthneth the repentant with Gods wonderfull gouernement.

Chap.29. containing 24 verses.

DEstruction propheſied againſt Ieruſalem the cittie and temple of God, for their ignorance obſtinacie & hipocriſie. Againſt the vain traditions of men.

Chap. 30. containing 33 verſes.

AGainſt thē that in the time of *Zedekiah* deſpiſed the counſell of the Prophets of God & claue to men. The Prophet threatneth the remnant that after the deſtruction of Hieruſalem went into Egypt. Hell is prepared for all, euen Kings if they be wicked.

Chap. 31. containing 9 verſes.

HE curſeth them that forſake God, and ſeeke help of men. Gods meruailous and ſingular deliuerance if they repent with ſingular ſimilitudes repreſented.

Chap.32. containing 20 verſes.

THe gouernment of Chriſts kingdome commended by the doctrin, truth, and ſimplicitie thereof, and ſtiring vp of the godly to an expectation thereof. He foretelleth the deſtruction of all Iudea, that the people might

might be moued to repentance, then shewing the fruits of Christs kingdome or gouernment in his church, he concludeth with a promise of eternall life. In this chapter also are set downe the conditions of good rulers and officers.

Chap. 33. containing 24 verses.

THe magnificēce of Christ his kingdome is amplified by the destruction of the enemies thereof, proued by an instance or example vpon the Assirians. The description of one that shall stand before Gods presence.

Chap. 34. containing 17 verses.

THe Prophet preacheth horrible desolatiō to the Gentiles which are aduersaries to Gods church, but all in the end shal worke to the good of the church, so that the church of God shal be conuerted vnto him frō all nations.

Chap. 35. containing 10 verses.

THe time and kingdome of Christ, Gods comfort to the fearefull, The securitie of the godly.

Chap 36. containing 22 verses.

IEruſalem is beſieged by *Sennacherib* in

in the raigne of *Hezechias*, railing *Rabshakeh* speaketh against God, and his people.

Chap. 37. *containing* 38 *verses.*

HEzechiah humbleth himselfe before the Lord. The Angel of God ouerthroweth *Sennacheribs* hoast. *Sennacherib* is killed of his two sonnes.

Chap. 38. *containing* 22 *verses.*

HEzechiah is sicke to the death, but yet by praier is reuiued by God & liueth fifteene yeares longer. A song of thanksgiuing made by *Ezekiah*. The Prophet with a plaister of figs cureth him.

Chap. 49. *containing* 8 *verses.*

EZeebiah is reproued for shewing his treasures to the ambassadors of Babilon. His punishment is foretold.

Chap. 40. *containing* 31 *verses.*

ISaiah publishing the comfort of the Gospell doth prophesie of two testimonies or witnesses, the one of *Iohn Baptist*, the other of the Apostles of Christ preaching faith and repentãce in Christ. Gods power ouer princes and the whole world.

Chap.

Chap.41. containing 29 verses.

OF Gods mercie toward the people, Al Idolaters and Idols are nothing to the power of God, and that they are gods of nought.

Chap.42. containing 25 verses.

HE setteth out the person, gouernement & calling of Christ with the thanksgiuing of the Church. The causes why Christ should come, to ouerthrow his enemies, and deliuer his. He inueieth against the Iewes and Priests which ought to haue had most knowledge of God. A grieuous sentence against thē which will not see the light nor beleeue Gods word preached.

Chap.43. containing 28 verses.

GOds notable promises to restore them in Christ. Gods marueilous protection. He promiseth a wonderfull deliuerie out of Babilon, & that of, for, and by himselfe, and nothing from themselues.

Chap. 44. containing 28 verses.

PRomising a notable deliuerie from Babilon he assureth it to thē partly by the eternall constancie of Gods

works

works and words aboue other gods & creatures, and partly from his free couenant and benefites bestowed from thence vpon his people.

Chap. 45. *containing* 25 *verses.*

THe mention of *Cyrus*. Christs coming, his calling, and what hee will doe being come, by his glory. The calling of the Gentiles.

Chap. 46. *containing* 13 *verses.*

AGainst the Idols and Idolaters of Babilon: the health that commeth by Christ is propheſied.

Chap. 47. *conteining* 15 *verses.*

THe word of God against Babilon. The follie of the wicked which thinke that God seeth them not.

Chap. 48. *conteining* 22 *verses.*

THe hipocrisie of the Iewes reproued. God alone wil be worshipped, which hath chosen vs and will succour vs for his owne sake; which he amplifieth by a briefe enumeration of his benefits before time to his people.

Chap.

Chap. 49. containing 26 verses.

CHriſt being ſent to the Iewes, complaineth of their ſtubbornnes toward his Father, he is ſent to the Gentiles, and declareth the promiſes of the Goſpels reconciliation, iuſtification, life and glorie to be obtayned by him. The bleſſing and loue of God to his Church, the enlarging of it vnto the Gentiles, by the Goſpell, which ſhall preuaile, maugre the head of Sathan and all aduerſaries.

Chap. 50. containing 11 verses.

THe Iewes reproued. God keepeth his couenant inuiolable, & for this end is ſent of his Father, that he might call them to repentance and perſeuerance therein, & concluderh the Chapter with a great threatning againſt the obſtinate.

Chap. 51. containing 23 verses.

HE doth comfort the penitent and faithfull with Gods fauour grounded on the couenant: and by example of the Gentiles prouoketh them to faith and patience, and he comforteth them alſo in their afflictions, calling vpon him, with the accompliſhment of his promiſes at his comming.

Chap.

Chap. 52. containing 15 verses.

A Comfortable exhortation to the people of God to prepare themselues against the comming of Christ, by whom he is purposed to deliuer them. The causes of the deliuerie is Gods glorie, his equitie and free loue to his Church. The acceptable comming of Preachers. The summe of the Gospell concerning faith and repentance propounded, the receiuers of which hee promiseth saluation vnto, by the sufferings and glorie ensuing.

Chap. 53. containing 12 verses.

THe infidelitie of the Iewes in hearing of the Gospel, and therefore euidently & liuely expressing the historie of Christs death and humilitie, and these two, namely the infirmitie and the scandale of the crosse, he propoundeth as the two stumbling blockes of the auncient church of the Iewes, against both which hee strengtheneth the Church, with shewing that for vs Christ hath borne both these infirmities, and the crosse it selfe, and that by vertue of these two, he should himselfe enter into euerlasting life, and that he would be our mainteyner vntil we also come to the same life.

Chap.

Chap. 54. containing 17 verses.

THe great dominion of Christ. The commodities, the Church should receiue by him: he setteth out the promised inlarging of the church, vnder propheticall types and figures. The indignation of God endureth but a short space, but his mercie is euerlasting. The glorie of the church. In this Church much knowledge, righteousnesse, confidence and trust in God. Saluation is of God.

Chap. 55. containing 13 verses.

THe Prophet calleth al nations touched with a conscience of their vanitie vnto faith and repentance. Gods thoughts & mans verie different. The fruit and profit which redoundeth to those which receiue the word of God and doctrine of the Gospell, and allureth them with large and tempting promises.

Chap. 56. containing 12 verses.

AN exhortation to iudgement and righteousnesse, and to the spirituall keeping of the Sabbath. God will gather together his scattered church. Against sheepeheards that deuoure the flock,

flocke, their couetousnes, ignorance and intemperance.

Chap. 57. conteining 21 verses.

GOod men are taken away. The idolatrie wherein the wicked delight. The Lorde will not deale extreamly with them, but will haue compassion on them that mourne & are of a contrite heart, but the wicked shal haue no more peace then the raging sea, which neuer resteth, but fometh out her own shame.

Chap. 58. containing 14 verses.

AT the commandement of God the Prophet reprehendeth the hypocrisie of the Iewes, their hypocritical fastings. Loue and reliefe of our neighbours. A good Sabbath.

Chap. 59. containing 21 verses.

THe cause why God doeth not alwaies giue vs outward helpe, is not Gods insufficiencie, but our wickednes. God promiseth assistance in Christ saluation to his church. God maketh a couenant with his Church, that he wil gouerne it with his spirit and word which shall neuer faile.

chap. 60. containing 22 verses.

GOd comforteth Ierusalem. The Church is gathered together among the Gentiles by the preaching of the Gospell. The Church shall abound in prosperitie and all good things.

Chap. 61. containing 11 verses.

CHrist hath the fulnes of the spirit, hee is called and annointed to preach the works of Gods mercie to his church. Al their sorrows & desolation shal end in ioy and soueraigntie. The church giueth due thāks to God for her saluation and righteousnesse.

Chap. 62. containing 12 verses.

THe Lord setteth diligent & watchfull preachers ouer Ierusalem. A propheste of the comming of Christ.

Chap. 63. containing 19 verses.

THe church of the Iews entring communication with Christ now comming, learneth of him who hee is, and the maiesty wherin he would triumph ouer his enemies, and preserue the church, and his owne; and therefore being suddainly prouoked to magnifie his ancient mercie wherewith hee deliuered the Church out of Egypt,

she entreateth Christ that for the couenant of God and his glory that seeing God vouchsafeth to bee called their father that though *Abraham* or Israell their fathers according to the flesh know him not, yet that hee will guide and preserue them.

Chap. 63. conteining 12 verses.

THe church of the Iewes being priuie to her own sins & that her righteousnes is like a cloath defiled, bewaileth her exile and banishment, offereth her self to God, promiseth repentance.

Chap. 65. conteining 25 verses.

CHrist answeareth that hee will gather his Church from among the Gentiles, and that he will take vengeance of the Iewes for their idolatrie and hypocritit all selfeloue, notwithstanding he wil saue a few, and calling the Iews to witnes, he giueth sentence of condemnation to the wicked, & cõforteth Ierusalẽ, that is the godly, with large promises of regeneration, ioy, life, prosperitie, peace, and all maner of blessings.

Chap. 66. containing 24 verses.

GOD dwelleth not in temples made with handes of man: hee despiseth externall holinesse and sacrifices done without mercie and

faith. God comforteth them that are troubled for his ſake. He promiſeth to the faithfull, continual increaſe: he exhorteth Iew and Gentile to ioy. He will deſtroy the wicked. He wil call the Gentiles to be partakers with his church in the worſhip and ſeruice of God. The continual Sabbath of Chriſtians. The euerlaſting torment of the wicked.

IEREMIE.

The Argument.

THe Booke of the prophecie of *Ieremie* containes two kinds of inſtructions, a propheticall kind and an hiſtoricall: The propheticall kind (as it is commune with all the Prophets) dooth ſhew the true vſe of the law in doctrine, in reproofes, and

the

the reſt: Eſpecially it is occupied in the bitter and grieuous repre-henſions of thoſe times where-in he liued, and in the denoun-cing of the iudgements of God, which a little after came to paſſe: afterward it is conuerſant in the comforting of the afflic-ted Church, both by adding the ample promiſes of the kingdom of Chriſt, and alſo by foretelling ſome ſpecial iudgements, which were to come vpon the enemies of the Church, in the 46 Chap-ter and thoſe that follow. The Prophetical kind which is min-gled thorough this whole book, doth belong to the proofe and euidence of the Prophecies. *Ieremie* prophecyed in Iudea, and in Egypt to all the Iewes, from the thirteenth yeer of the raigne of *Ioſias*, at the leaſt forty and three yeares: that we may

graue he left in the 11 yeare that he was caried into Egypt. For he prophecied in the daies of *Iosias* 19 yeares, then 22 in the daies of *Ieboiachim* & *Ezekias*: thē being caried away, *Nebuzaradā* abode in Iudea the yeare folowing, who being gone, those ciuil stirs begā which *Ieremy* foretold, chap. 40. &c. Afterward hee was caried into Egypt & there prophecied, chap. 43 & 44: all which cannot be called the acts of one yeare.

Chap. 1. containing 19 verses.

IEremie declares his vocation by the counsell of God and his excuses, then the commandement of God repeated with the promises & signs belonging to the argumēt of the prophecy: & last of all the sum of the prophecies of the destruction of the Iews.

Chap. 2. containing 42 verses.

GOd winning the heart of the people vnto him, by the recitall of his wonted bountie and couenant, witnesseth vnto the Iews, that he had poured out all his goodnes vpon them: but on

the contrary side he condemns thē & their elders of vngodlines & grieuous iniuries: which he cōfirmes by the example of the Gētiles by calling to witnes of things without life, by punishmēts which went before, & by their infamous sliding backe and running to strāge men & gods: wherfore after his mercy yet again offered, he sets downe punishment for their rebellion.

Chap. 3. chap. 4. chap. 5. chap. 6.

THe prophet by the similitude of sisters sets downe the vngodlines, and obstinacy of Israel & Iuda: he exhorts the Iews to faith & repētance, both for the couenāt & promises of God, & also for the euils that were to come vpō thē, if they did not repent: which euils after he had figuratiuely set foorth, he affirmes they were to come for the sins of the whole people, to whose conscience he appeales, & sets it iudge of the iustice of God: afterward turning his speech vnto thē, who thought the people should be more gētly dealt withal, he calls them and all thinges created to witnesse of the stubbornesse, and hipocrisie of all estates; which he shewes cannot but bee punished of the Lord: afterward God establisheth the hard function of the Prophet, and he receiuing it, denounceth the iudgement

of God concerning the reprobation of the people.

Chap.7. vers.34. Chap.8. vers.22. Chap.9. vers.26.

THe Prophet calling the Iewes from their wicked conuersation, exhorts thē to faith and repentance, and that for the promises receiued frō him: he witnesseth their offences, and denounceth most certaine punishments: hee shewes their dulnes, stubbornesse and presumption, and declares the iudgements of God ready to fall vpon thē: for the which turning himselfe vnto mourning, he sorrowes for his people: he desires that it should be far frō him that he should see their sinnes and the horrible iudgements which were to fal vpon thē: he conuinceth their vain confidence vpō the law & the dotings of the Prophets by their rebellion: he proclaimes mourning to them al: and last of all cōforting the good, he foretels that the Iews together with other nations should feele the heauy hand of God.

Chap.10. containing 24 verses.

THe Prophet cals the Iews frō idolatry vnto the worship of God: he reproues their blockishnes and madnes

in

in following idols,& neglecting God: & commands openly to preach vnto the Gentiles the vanity of idols: he foretels destruction to come vpon the obstinate: last of all the godly giuing themselues to God do with a quiet mind vndergoe his iudgemẽt,& require moderation for the glory of God, and their safegard.

*Chap.*11.*vers.*23.*Chap.*12.*vers.*17.

GOd cõmands *Ieremie*, & the Priests of Anathoth,that they declare vnto the people the couenant of the law, with the promises and the threats: *Ieremie* only rehearseth it,applying it to the people of his countrie,& first witnesseth against them in the name of their sins:& then pronounceth a most seuere iudgement to come: hee confirmes both partly by Gods own witnes,& partly by the experience he had of his Cittizens: then strengthening himselfe against present scandales,hee reproues the presumption of the Iews by setting downe the sharpe counsell of God, and comforteth the good by rehearsing promises.

*Chap.*13.*containing* 24 *verses.*

GOd in a type foreshews his benefits towards his people, but their vn-

thankful mind towards him, and their wickednes, and the destruction which presently should ensue: hee pronounceth iudgement vpon all: he cals the people, king and Queen to humilitie, faith, and repentance, that they might turne away iudgements to come: last of al witnessing against thē their sins and their stubbornnesse, he pronounceth sentence of the publike destruction of the Iews.

Chap. 14. *vers.* 22. *chap.* 15 *vers.* 21.

GOd denounceth most grieuous famine to the land of Iuda: wherfore the prophet seeing the beginning of euils, humbly craues the succour and mercy of God, to whom God answereth, that vpon no occasion hee would call back his decree: then *Ieremie* laying the fault vpon the false Prophets, both to them and the people foretels sudden destruction: afterward *Jeremie* praying for them, God more confirms his decree: therefore *Jeremie* carefull for the safety of the Church, betakes himselfe to a grieuous lamentation, & receiueth comfort from the Lord, and making manifest the care which hee had to doe the duties of his calling, is further strengthened in the same against all crosses.

*Chap.*16.*ver.*21. *chap.*17.*ver.*27.

GOd about to foretell grieuous calamities vnto the people, doth restraine them typically from mariage, bearing of children, sorow, and banketting: then calling to witnesse the sinnes of the Iewes, and sentence being giuen, he comforteth the godly by the promise of the renewing of the Church out of the remnant of Iewes and Gentiles: he confirmeth all from his iustice, infinite wisdom, and presence: wherefore the Prophet requireth the iudgements of God to be fulfilled, himselfe to be preserued, & the truth of his prophecies to be defended: and last of all, receiuing a commandement from the Lord, he repeareth the ancient couenant made with the people, promises and threatnings.

*Chap.*18. *containing* 23 *verses.*

GOd by a figuratiue speech of a potter declareth his law vnto the Iews, and exhorting them vnto repentance, calleth their sinnes to witnesse against them, and denounceth iudgements to come: last of all, the Prophet shewing wicked counsell taken in hand against him, he craueth the fauour of God for his defence, and punishment against aduersaries.

Chap.

Chap. 19. vers. 15. chap. 20. vers. 18.

GOd typically foretels destruction to the whole land of Iury: which being heard, *Pashur* casteth *Ieremie* into prison, and the day following receiueth from the Prophet, the sentence of God concerning the ignominious captiuitie of himselfe and his friends: then turning his speech vnto God, he tels of his calling, and expostulates the matter about his afflictions: he craues against his aduersaries, the assistance of God which called him, & conceiuing in his mind a sure confidence, biddeth all to magnifie the Lord, which is a deliuerer and a reuenger of his seruants.

Chap. 21. containing 14 verses.

ZEdekiah when Ierusalem was besieged, taketh counsell at the Prophet, who at the kings request, foretelleth plague, famine, and the sword, and the sacking of the cittie: wherefore hee counsels the people, that by yeelding they should prouide for themselues & the kings house by repentance.

Chap. 22. vers. 30. chap. 23. ver. 40.

THe Prophet by the commandemẽt of God exhorts king, prince, and peo-

people to repentance by promises and threatnings: then beholding the malice of all sorts first to the kings *Ioachas*, *Iehoiakim*, and *Ieconias*, he foretelleth their seueral calamities, and afterward to all magistrates, adding acõfort concerning the restoring of the Church, and the amplifying of it by Christ: last of all, he reprooues the false prophets of falshood, and the people of vngodlines, which scorne the Prophets of the Lord: and foretelleth to both, the seuere iudgement of God.

Chap. 24. *containing* 10 *verses.*

GOd typically foreshewes the restoring of the Church of the Iewes, and of it in generall; and the carying away of the new king and people.

Chap. 25. *containing* 38 *verses.*

THe Prophet witnesseth against the king and Iewes, that they had bin disobedient towards God, and therefore foretelling them of seuenty yeres captiuity, he foreshewеth iudgements vpon other nations, and at the length vpon the Babylonians: and propheciеth the destruction of all nations.

Chap.

Chap. 26. *containing* 24 *verses.*

IN the beginning of *Ieboiakim* his reigne *Ieremie* exhorteth all vnto repentance, he denounceth iudgemẽt to them that refuse: and therefore being taken he was accused of the priests and Prophets: he is quit in open iudgement, and is defended from the violence of the king by the authority of *Ahikam.*

Chap. 27. *containing* 22 *verses.*

GOD foretelleth the dominion of *Nebuchadnezzar* ouer the nations round about, and giueth them counsell: afterward he admonisheth him that should be king of the Iewes, that he yeeld himselfe vnto the Babylonians, and beware of the false prophets: he alloureth all by threatnings and promises to submit themselues to the Babylonians.

Chap. 28. *containing* 17 *verses.*

Ieremie repeating the former speech vnto the Iewes, is reprehended of *Hananias*, whome he reprooueth because he prophesied good vnto the Iewes, and to their neighbours, but euill succesſe to the Chaldeans; who yeeldeth vnto him: and *Hananias* disdainfully comming vpon him, and

breaking

breaking *Ieremiahs* yoke, propheſieth againe good to the Iewes: *Ieremy* amplifies his propheſies whilſt he was freed by God, and foretelleth the death of *Hananias*, which the euent did prooue.

Chap. 29. *containing* 32 *verſes.*

THe Prophet admoniſheth the Iewes in Babylon of their duty in captiuity: of the time of promiſed liberty, and of the calamities of them which did ſhun by the lies of the falſe prophets their carying away: therfore he reprooueth the falſe prophets and foreſhewes grieuous deſtruction vnto all.

Chap. 30. *verſ.* 24. *Chap.* 31. *verſ.* 40.

THe Prophet being commanded to ſet downe the promiſes of the reſtoring of the Church, figureth out the greatneſſe of the euills which ſhould come vpon the land of Iudea: afterward he exhorteth the godly vnto faith, ſetting downe the promiſes, teaching, God both to be preſent with thé in afflictions, and alſo that he will be couragious in deſtroying his aduerſaries, and preſeruing his: wherefore he declareth the large promiſes of the kingdome of Chriſt which ſhould come vnto the Iewes and Gentiles: and although the Church here be

vexed

vexed with foraine inuasions, & with her owne infirmities, yet he comforteth the faithfull with blessings, and with the fauour and sure couenant of God, and strengthneth them by precepts and comparisons.

Chap. 32. containing 44 verses.

THe Prophet prouides him a field after he had receiued from God a promise of their restoring, and debates the matter with God, why present siege and captiuity did not seeme to answer to his promises: wherefore the Lord affirmes iudgement presently to ensue, and his promises to be accomplished.

Chap 33. containing 26 verses.

GOd exhorting the Church to lift vp their minds, giueth promises of the freeing, restoring and adorning of it with peace and perpetuity, to his glory in Christ: and confirming his promises, he confutes the iudgement and opinion of others by the rules of nature.

Chap. 34. containing 22. verses.

THe Prophet foretelleth the destruction of the king *Zedekias*: afterward when the Iewes had broken their

law

law and couenant, by which they had made seruants free, hee reproueth them of an impious and inhumane fact, and teacheth that the iust reward of their wickednes should come from the Lord vpon their king and people.

Chap.35. containing 19 verses.

GOd propounding the example of the Rechabites witnesseth against the Iewes, and reproueth their rebellious mind, and foretelleth great euils vnto the Iewes, but good successe vnto the Rechabites.

Chap.36. containing 32 verses.

IEremie commandeth his prophesies to be written by *Baruch*, and on the feast day to be read vnto the people: the princes call *Baruch* vnto them, they heare him read, and for feare of the king they counsell that *Ieremie* & hee, keepe themselues close: the king hearing part of the booke, commands it to be burnt, and *Ieremy* and *Bacuch* to be taken: wherefore *Ieremie* foreshewth what misery shall befall the king and his kingdom: and giueth diligence that the booke should be wholly writ againe.

Chap.

Chap. 37. ver. 21. Chap. 38. vers. 28.

ZEdekias, when he had gotten the Egyptians confederates with him, then when the Chaldeans besieged Ierusalem; intreateth the Prophet to pray vnto God for their deliuerance: the Prophet proclaimeth the sentence of iudgement which should come vpon them from the Chaldeans; wherefore when the siege was raised, *Ieremy* was apprehended; and being beaten, was cast by the princes into a strait prison; and being set free, after a second accusation, he was cast into a worse, from whence the second time by the helpe of a godly courtier, he was brought forth; and the king taketh counsell at him: yet he despairing the iudgements against the land of Iuda is still kept in hold.

Chap. 39. containing 18 verses.

IEremy being euill entreated of his cuntry men, when Ierusalem was taken, is by strangers set at liberty, and curteously entertained: and likewise pronounceth to that godly courtier by whom he was deliuered, freedom from all dangers.

Chap. 40. 41. 42. 43.

IEremie is freed from bonds: the captaines

taines come vnto *Gedaliah*, and tell of *Ismael* his conspiracy against him: the suspicion of which conspiracie when *Gedaliah* did neglect, he and all they which *Ismael* thought to take his part, are most traiterously slaine by *Ismael*: the rest are taken to be caried vnto the Ammonites: *Iochanan* with other captaines resisting *Ismael*, putteth him to flight, and purposeth a iourney into Egypt with the remnant of the Iewes. Some desirous to haue the intent of this iourney allowed of God, vnder hand go vnto *Jeremy*, but he forbidding them in the name of God, they euill intreat him: and with *Baruch* and the rest of the Iewes, doe constraine him to go into Egypt: where *Ieremie* foretelleth that it should come to passe that Egypt should be taken of the Babylonians.

Chap. 44. *conteining* 30 *verses.*

THe Prophet doth dehort the Iewes which remaine in Egypt by former examples to beware of idolatry: he denounceth sharp iudgemẽts to them that go on therein: them that obstinately mock at exãples, he reprooueth by their own experience: he affirmeth the iustice of God; he repeateth his

his sentence; he recals the godly, and confirmes his whole prophecie by a sign taken from the destruction of the King of Egypt.

Chap. 45. *containing* 5 *verses.*

GOd reprooues *Baruch* of infirmitie that hee was astonished when hee heard sharpe threatnings and writings, and strengtheneth him with promise of life.

Chap. 46. *containing* 28 *verses.*

GOd foretels destruction to come vpon the Egyptians euen vnto the riuer Euphrates: then shewes that after a few yeares, Egypt should bee taken by *Nebuchadnezzar* and that with such a desolation which could not bee repaired within fourtie years: and lastly comforteth his people.

Chap. 47. *containing* 7 *verses.*

THe Propher foretels destruction to come from the Chaldeans vpon the Philistims, them of Tyre and Sidon, & vpon the whole sea coast of Siria, euen by the iust iudgemēt of God.

Chap. 48. *containing* 47 *verses.*

THe Propher foretels destruction vnto the Moabites by the Chaldeans, for

for their pride, idolatry, and blasphemies against God, and reproches against his people: last of all, for the setled hatred of the Chaldeans: and comforteth them with the promise of the Gospell.

Chap.49. containing 38 verses.

THe Prophet speaketh of the desolation which should come vpon the Ammonites, Edomites, Syrians, and Arabians by *Nebuchadnezzar*, and confirmes it by another destructiō which should presently come vpon the kingdom of the Medes by the Scythians.

Chap.50. vers.46. Chap.51. vers.64.

GOd denounceth seuere iudgement vnto the Babylonians, and comforteth his people with promises: and setting downe the iudgement, sheweth that the Babylonians, and Babylon it selfe should be vtterly ouerthrowne by the Medes and Persians. He prescribeth their iournies, comming, besieging, and taking of it, and the miseries which were to come vpon the Babylonians: he comforteth the people with hope of liberty to be restored: which two confirming from his power and oath, he confuteth the vaine confidence

confidence of the Babylonians and the distrust of his people: and lastly in a short rehearsall, & figuratiuely, concludeth his prophecy.

Chap. 52. containing 34 verses.

HAth the same argument with 2. King. 25.

THE LAMENtations of *Ieremy*.

The Argument.

THe booke of Lamentations containeth dolefull cõplaints of the miserable estate of the Iewes, euen from the death of king *Iosias*: in which estate as from an offspring of all calamities, *Ieremie* bewaileth the present miseries of the Church and of the whole kingdom. Wherefore he both in his owne name and in the

the name of all the godly complaineth of the grieuous calamities receiued, he confesseth publike and priuat offences, he calleth all to repentance, faith, and inuocation: he prayeth against the wrath of God, he desireth grace, and craueth mercy according to the couenant.

The first Chapter, containing 22. verses.

THe Church, when *Iosias* was dead, and the kingdom of Iuda being vexed by the Egyptians, complaineth of her miseries, which imputing vnto her sinnes, she praieth God for the pardon of her transgressions, and for her saluation: then turning her speech vnto the Gentiles, she sheweth all things to proceed from God, and teacheth that it was their part to take pity vpon the afflicted nation: she praieth vnto God for their destruction for the praise of his glory.

Chap. 2. containing 22 verses.

THe Prophet maketh a lamentation of the people, kingdom, worship of God, and the whole nation ouerthrowen: he amplifies the grieuousnes of their euils and hainousnes thereof: & instructeth the Iewes how they should humbly entreat the mercy of God.

Chap. 3. containing 64 verses.

THe Church of the Iewes complaineth of the grieuous calamities inflicted by God; setting downe her spirituall combats, shee declares her selfe through faith in God to liue in hope of safety by things present, examples past, by the nature and promises of God: and lastly, confessing her sinnes, and amplifying her present afflictions, she maketh supplication to God for her owne safety, and the destruction of her aduersaries.

Chap. 4. containing 22 verses.

THe Prophet bewailing the miseries of the Church & people, sheweth the cause of them to remaine in the iudgement of God, whose indignation hath waxed hot against the Iewes,

Iewes, for their offences, their vanity and rebellion: lastly, denouncing destruction to their enemies, he foretelleth freedom in his time to come vnto the godly.

Chap. 5. containing 22 verses.

THe Church of the Iewes debating the matter with God about her miseries, confesseth her sinnes: shee mourneth for them, for her punishments and her ouerthrow: she prayeth against the wrath of God, and craueth mercy at his hands.

EZECHIEL.

The Argument.

THe booke of the Prophet *Ezechiel* is altogither spent in a prophetical kind of instruction: for first hauing confirmed his calling, and the whol

argumẽt of his propheſies, both by the word, and apparitions of God: he afterward reproueth the Iewes vnder new types, and in new formes of predictions: he denounceth Gods iudgements to come, and deſcribeth them moſt euidently by their circũſtances: This he doth vnto the 25 chapter: afterward vnto the 33 chapter he ſetteth down the deſtructions like to come vpon all the neighbor enemies of the Iews by *Nebuchadnetzar*. Then reproouing and ſharply threatning all the captiue Iewes, he exhorterh them to repentance, and to an aſſured hope of their future reſtitution. And ſeeing there were two kinds of their reſtoring, one begun, when the people returned from Babylon; another perfected, when God was manifeſted in the fleſh:

Ther-

Therfore the Prophet after he had ſhadowed out and foretold the former reſtoring, he teacheth that the afflictions of the Church of the Iewes ſhall not thereupon ceaſe: but that ſhee ſhal ſtill be moleſted with ſtore of enemies, in moſt grieuous, bitter, and continuall maner. And ſo he ſhutteth vp his book with a moſt excellent type of that perfect reſtitution & reſtauratiõ of the Church, which in the glorious Goſpell of Chriſt is manifeſted vnto vs in the laſt times.

Chap. 1. *ver.* 28. *&* 2. *ver.* 25.

THe Prophet is taught in diuine viſion concerning the obedience & gouernment of Angels: the gouernment of the whole world by the ſpirit of God, & the Angels his miniſters. of Chriſts maieſty & authority ouer the Angels & all creatures for the fulfilling of his owne will. The Prophet aſtoniſhed at this glorious ſight, after

that he was ſtrengthened by the word and ſpirit of God, he receiueth a cō-mandement and a type of his calling, which he was to execute toward the captiue Iewes: which commaundement he taking impatiently, faintly forſaketh his calling and function, and aſſayeth to hide himſelfe amongſt the multitude.

Chap. 3. containing 12 verſes.

GOD recalleth the Prophet flying from his duty, and once againe admoniſheth him of his calling: and ſheweth him his duty, adding withall both promiſes and threatnings: afterward he confirmeth the Prophet by the former viſion, and by his word remooueth away his feare: and ratifieth his calling by a new commandement.

Chap. 4. verſ. 17. Chap. 5. verſ. 17.

GOd furniſheth the Prophet with words and types, by which he may certifie the people of that moſt ſtrait ſiege of Ieruſalem, which was ſure to come vpon them for their ſinnes at the appointed time: of the moſt grieuous famine, of the ſlaughters, captiuity, and deſtruction of the whole nation:

tion: thereupon reuealing his visions, he pronounceth sentence against the Israelites to this effect.

Chap. 6. containing 14 verses.

THe Prophet at Gods commaundement foretelleth destruction to the land, idols, and Idolatours: & that the remnant in captiuity shall acknowledge the Lord: and enioyneth the godly to mourne, as though this had already befallen them.

Chap. 7. containing 27 verses.

THe Prophet denounceth confusion shortly to fall vpon all those that stay in the land of Israel: yea the sword, famine, pestilence, and all fearfull plagues: so as they shall neither find helpe of man, nor fauour with God: and therfore by a typicall signe of a cord he sheweth that partly they shall be put to death as malefactours, and partly brought into miserable slauery.

Chap. 8. ver. 18. & 9. ver. 11. & 10. ver. 22. & 11. ver. 25.

GOd by vision sheweth the Prophet the hainous and yet most vsuall Idolatry of the Iewes: then the iudgements therupon ensuing: as both the

lamentable massacre of all the inhabitants of Ierusalem (saue the elect of God) as also that fearfull fire which the Lord himselfe would kindle in the city, during the time of the siege and winning of it; and the confusion and slaughter of the whole people: and lastly, (which is the soreſt of all) Gods forsaking them and renouncing of Ierusalem: which God notwithstanding comforteth the godly in captiuity at Babylon, with present assurance of his sanctifying presence; and with the promises of the Gospell for the time to come: and all these he confirmeth by the death of one of the princes.

Chap. 12. *containing* 28 *verses.*

GOd by types as also expresse words, foretelleth *Zedekiahs* and his peeres of their flight by night: and the Iewes captiuity, with the grieuous calamities which shall come vpon them before their captiuity: and lastly, he beateth downe the foolish presumption of the Iewes, by the authority of Gods word and oath, which promised vnto themselues peace and security.

Chap. 13. *containing* 23 *verses.*

GOd sharply rebuketh the false prophets

phets and prophetesses as most impudent lyars, for that they promised in the words of the Lord peace and prosperity most certenly to belong vnto the Iewes: he maketh their pretended skill a laughing stock: and denounceth destruction to them all and all their workes.

Chap. 14. *containing* 23 *verses.*

GOD accuseth the Elders of the Iewes of impiety, which came to aske counsell at the Prophet: and sheweth that hereafter hee will enforme them of nothing but rebukes and threatnings of plagues imminent ouer the Iewes and the false prophets: and lastly, he passeth vpon them all an irrecouerable sentence of the sword, famine, pestilence, euill beasts, and most grieuous captiuity.

Chap. 15. *containing* 8 *verses.*

GOd by word and type denounceth destruction vpon all Iury, to come vpon them for their intollerable obstinacy, from his burning wrath.

Chap. 16. *containing* 63 *verses.*

GOd chiding the whole nation of the Iewes, telleth their ſtory vnder the figure of a damſell caſt out, and in danger of death, vntill he pitying her did heale her, bring her vp, mary her, ſanctified her, and adorned her: then he rebuketh her for her vile vnthankfulneſſe, for her whordom with other nations and their ſtrange Gods: and for her cruell ſlaughter of her owne children: and therfore he pronounceth ſentence againſt her of a manſlayer, & an adultereſſe: namely death and eternall ſhame; amplifying her wickedneſſe by comparing it with the Sodomites and the Iſraelites: and laſtly to the reſt he openeth the promiſes of the Goſpell.

Chap. 17. *containing* 24 *verses.*

THe Prophet ſhadoweth vnder a riddle, and in plaine prophecie ſheweth the captiuity of *Ieconias*: *Nebuchadnezzar* his fauourable dealing with *Zedekiah* and his treaſon in making a couenant with Egypt: thereupon he denounceth fearfull iudgement of God vpon him and the whole realme: and laſtly he adioyneth the promi-

promises of the Gospell for the comfort of the godly in the whole Catholike Church.

Chap. 18. *containing* 32 *verses.*

GOd sharply rebuking the Iewes for reasoning among themselues, as who say they bore the punishment of their fathers sinnes: sheweth his iust and equall gouernment both of the godly and the wicked: he reproueth their impiety in alledging his example, and defendeth his iustice against their false accusations: and lastly in a most gentle exhortation, he giueth the penitent hope of pardon.

Chap. 19. *containing* 14 *verses.*

GOd prescribeth a lamentation for Israel, because that the kingdom is from his ancient dignity almost fallen to nothing through the default of wicked and cruell kings: yea and that shortly it must quite fall downe without hope of restitution, vntill the comming of Christ.

Chap. 20. *containing* 44. *verses.*

THe Prophet accuseth the Elders of hypocrisie, comming to aske councell at him: & therupon chiding with

all the people, he sheweth in order the mercifull gouernment of God: his warning of the people, and their wicked behauiour from their departure out of Egypt till these dayes: and calling them all to witnesse it, he denounceth Gods seuere iudgements, and the miseries to come vpō them all: threatnings against idolatours, and promises to the godly: which he saith shall be effectuall for the destruction of the one, and saluation of the other.

Chap. 21. *containing* 37 *verses.*

GOd foretelling the destruction of Iury, first in an allegory, then in expresse words, sheweth how pitifull her affliction shall be at Babylon: he sheweth the intents and effects of that voyage: and namely the destruction of king *Zedekias*, and the ouerthrow of the whole kingdom not to be againe restored till Christ: and lastly vpon occasion, he reproueth the Ammonites for their insolencie against the Iewes, and pronounceth to them the same destructiō by the Chaldeans.

Chap. 22. *containing* 31 *verses.*

GOd threatneth seuere iudgement against the Iewes for their vngodly

and all their cruell deeds: after which he sheweth that all of them are no better to be esteemed then a most filthy whore, and therefore to be despised: & lastly, he threatneth the same punishment vpon Prophets, priests, princes, and people, for their sinnes.

Chap. 23. *containing* 49 *verses.*

GOd vnder the allegory of two sisters, sheweth the wickednes and great vnthankfulnes of Iudah & Israel: in that they went a whoring not only amongst themselues, but with strange gods and nations: and thereupon sheweth the iudgement to come vpon the forsaken louers, because they repented not, neither by warning nor example: so descending to the time of *Zedekiah*, he aggrauateth their iniquity: and telleth them that a most sharpe iudgemẽt is euen at the dores.

Chap. 24. *containing* 27 *verses.*

GOd accuseth the land of Iudah and the mother city Ierusalem, of high impiety and vnthankfulnes, vnder a type: and sheweth that hee will destroy vtterly them and their habitation; by the similitude of a pot with the flesh both lost: after he exhibiteth vnto them another type in the person of the prophet, of their general

and

and most grieuous destruction: vnder which type he biddeth the Prophet continue vntill the accomplishment of the threatnings.

Chap.25. containing 17 verses.

THe Prophet foretelleth to the Ammonites, Moabites, Edomites, and Philistims, the ouerthrow of the land, and eternall destruction to the nations from the Lord; for their wicked blasphemies against God, and cruelties against the banished Iewes.

Chap.26.21. and 27.36. and 28.26.

GOd denounceth a grieuous destruction to come vpon Tyre by the Chaldees for reioycing at the ouerthrow of Ierusalem: which destruction he saith shall be so strange, as that neighbour nations seeing & remembring her former glory, shall tremble at her sudden fall. and mourne for her with great astonishment: then vpbraiding the king of Tyrus for his pride of heart, threatneth the same to him & his neighbours the Sidonians to Gods glory, and the Churches good, with which promise this propheſie is ended.

Chap.29. containing 16 verses.

GOd foretelleth to *Pharaoh* king of Egypt destructiō to come vpō him by

by the Cyrænians, for his pride & the vaine confidence of the Iewes: then that the whole land shall bee ouerthrowne by the Babilonians, which notwithstanding after a tearm of years shall be restored againe into a far better estate, to his owne glorie and the Churches good.

Chap.30. containing 24 verses.

GOD giueth the King of Babilon Egypt as his wage for his seruice done against Tire, that it being taken out of the way, his children may haue a space wherin to breath themselues: after foretelling Gods iudgemẽts vpõ Egypt & her confederats one by one, telleth them that he wil bring slaughter vnto the inhabitãts of Egypt, astonishment vpon the confederats, and ouerthrow vpon the countrie, by the Babilonians.

Chap.31. containing 25 verses.

GOD hauing broken the power of Egypt by the Cyrænians, sheweth that that breach shall neuer bee repaired, but rather that Egypt shall ruffle forward into his destruction: the Lord also thrusting him on: after cõparing the pride of the Assirian king and his destruction together, he sheweth that

Pha-

Pharoah shall bee no more able to eschew the iudgement foretold against him then he was.

Chap. 32. containing 32 verses.

GOd vpbraiding the king of Egypt his pride, foretelleth him, hee shall be taken of the king of Babilon, and by him so tormented, as that all nations shal tremble at it, and then for his last lamentation, hee telleth him that other Nations and mightie Kings, which are also gone shal welcome him into the graue.

Chap. 33. containing 33 verses.

GOd calling the Prophet againe to preach his will vnto the people, confirmeth his calling and Ecclesiasticall function by a warlike example: and forearmeth him against the false accusations of the Iewes; then the signe which afore hee had giuen being come to passe, hee biddeth him pronounce destruction to the Iewes remaining in the land: and to cast the hypocrisie of the captiues in their teeth: and to confirme himselfe in his dutie, notwithstanding all hinderances and offences.

Chap. 34. containing 31 verses.

GOD pronounceth a curse vpon

Prince,

Prince, Priest, Prophet, and euery officer in Church or Commonwealth, for their vngodlie and cruel gouernment: after promising the kingdome of Christ, he sheweth that the church shal be purged from all contagion of euill, and the couenant established with the good, from which al blessing, increase & health shal come vnto the Church.

Chap. 35. ver. 15. chap. 36. ver 38.

GOD foretelleth to the Edomites eternall destruction for vexing Israel, blaspheaming the name of God, inuading the countrie, and reioicing at their destruction: after comforting his children by the sight of this iudgement, hee adioineth the promises of the Gospell, of our eternall inheritance in heauen, shadowed vnder the type of the promised land: and promising the vocation, regeneration, iustification, and sanctification of the heires of the kingdome by the spirit of God, (which spirit was wanting in the law) hee exhorteth the Church to repentance, and strengtheneth her with promises.

Chap. 37. containing 28 verses.

GOD by vision giuing *Ezechiel* one

type

type and bidding him take another, promiseth that hee will not onely restore the Iewes into their owne land, but also by the same type assureth the whole Catholicke church of their deliuerance by Christ: that the Church vnited in him may enioy the eternall couenant of God, may serue God, and God may dwell with her, and rule her to her comfort, & his euerlasting glory.

Chap.38. vers.23. Chap.39. vers.29.

GOd by his Prophet foretelleth the Iews the calamities which should fall vpon them as soon as they were returned from the captiuitie: & that by the meanes of the kings of Asia *Minor*, and of Siria: he setteth down the great iudgements which God will effect against them by the Iews, by other nations and his own hand: he sheweth the glorie like to follow the Israelites vpon the destruction of their enemies: and shutteth vp all with promises of the Gospell.

Chap.40. vers.47. chap.41. vers.28. chap.42. vers.20.

GOd vouchsafeth his seruant the Prophet, a vision of the restoring of the Church kingdome and people by

by Christ, and therefore first in these three chapters placing the church at Ierusalé, shadows her glorious shape, by one great cõpasse, three courts before the temple, a most exquisit temple: an inclosure adioining to the tẽple, and one backe court ending the whole: and he describeth most exactly the members, frames, lights, and al ornaments belonging to euery one of these parts.

Chap. 43. vers. 27. chap. 44. ver. 31.

GOd confirming the Prophet by typicall visions, of the restoring of the Church, & his perpetuall presence in it, sheweth that promise is made vnto the people of grace and sanctification: and therefore he renueth the ceremonies, and describing the altar of the burnt offering, and the manner of the expiating and of consecrating it, sheweth also the daily vse of it: after setting downe the dignitie and office of the high Priest, he putteth from the Priests office such as are vnworthy: such as returned frõ worship of Idols, hee slaieth them: strengtheneth the faithfull: and lastly setteth down laws prescribing their duties.

Chap.

Chap. 45. verſ. 25. chap. 46. verſ. 24. chap. 47. verſ. 23. chap. 48. ver. 35.

GOD having finiſhed his temple, & ſet downe his worſhip: proceeding in the ſame viſion, ſhadoweth that new form of the Commonwealth and Church, which is to bee drawne by Chriſt: firſt by a generall diſtribution of the land: then by the publicke and priuate, ordinarie and extraordinarie duties of Prince and people to God and man: and enioyneth the Prince to be equall and vpright by certaine roialties granted him, both in the church and in the deuiſion of the land: hee preſcribeth the manner and place of waſhing the ſacrifices, ſhadoweth the excellencie of the land, by the riuer of his bleſſings fructifying it. Hee limiteth the bounds of it: allotteth the tribes their portions: and ſetteth downe the faſhion of the cittie.

THE

THE PROPHECIE of *Daniel*.

The Argument.

THE Prophet *Daniel* in this Booke to the seuenth chapter, declareth such things as were in his time done, and from thence to the last chapter such things as were to be done: Now amongst other things done, hee speaketh of his owne and his companions care to serue the Lord God, of their most constant and inuincible faith, notwithstanding many calamities: he

he calleth to mind thoſe admirable gifts of Gods ſpirit, whereby he did recal to king *Nebucadnezzers* mind dreames which he had forgotten, gaue him the interpretation of them : and did reade to *Balſhazzer* that writing vpon the wall, which no man elſe could, and gaue the interpretation thereof. Now in this prophecie we may ſee pregnant teſtimonies, and moſt certaine definitions of the times wherein Chriſt was manifeſted in the fleſh, and the myſterie of our redemption conſummate: in expectation of which bleſſing, *Daniel*, that the Church might not faint by her manifold perſecutions, doth before ſet downe this ſingular, and exact hiſtorie, of ſuch things as were to fall out in the Church till the comming of Chriſt : as for the

per-

persecutions to come, hee doth not only by prediction mitigate them, but also by consolations, & vndoubted assurance of such promises as concerned either temporall or eternall deliuerance by Christ.

The first Chapter, containing 21 verses.

DAniel with his companions being carried into Babylon, refuse to eate of the kings meat, least against the Law of God, and their owne consciences, they should become vncleane: therefore after they had, as they desired, beene brought vp three yeeres sparingly, God blesseth them with comelinesse of bodie, and spirituall gifts of mind: and they are made choice of by *Nebuchadnetzer* to stand before him.

Chap.

Chap. 2. containing 49 verses.

NEbuchanetzer dreameth and forgetteth his dreame: hee chargeth the Chaldeans to tell what it was; they cannot, and are commanded to be slaine: *Daniel* as they were to bee executed, vnderstanding the cause, desireth time, and by praier knoweth the dreame; and telleth it the king: and foreshewеth of foure times of gouernment to ensue in order, wherein Gods people till the comming of Christ the eternal King, should be afflicted. This done, *Daniel* is by the king adored as God, the which he refusing, is with his companions, aduanced to great place in the kingdome.

Chap. 3. containing 30 verses.

NEbuchadnetzer erecteth an image, commandeth it to bee worshipped, *Daniels* companions refuse: and being accused, testifie their confidence in God before the King: they are cast into a fierie fornace, but God preserueth them; who are commaunded by the king in presence of manie to come forth: By this the king is taught to giue glorie to God, and forbidding Gods name to be blaspheamed, he exalteth these seruants of God.

Chap.

Chap. 4. containing 37 verses.

NEbuchadnetzer being aduanced to exceeding great glory becommeth insolent, but is taken downe by a dreame from aboue: the interpretation whereof he hath not by the Chaldeans, but by *Daniel*, namely that hee shall be cast out from mans societie, and liue as a beast, till he acknowledging Gods power, should again be restored: this after it had befallen this proud king, and hee came to himselfe againe, hee proclaimeth Gods fauour to himselfe, and his glorie amongst all Nations.

Chap. 5. containing 30 verses.

BAlshazzar maketh a royall feast for his Nobles, whereat hee vseth the vessels of the house of God: wherfore God by an hand writing vpon a wall, writeth down what iudgement should follow: when the Chaldeans cannot read it, *Daniel* is called for, who by *Nebuchadnetzers* example reprouing the king, readeth the writing, and declareth Gods iudgement, which befell the verie next night.

Chap. 6. containing 29 verses.

DAniel being aduanced by *Darius*, is

is enuied of the Nobles; who when they can find no fault with him, procure an edict, that praier shall for certaine daies bee made to none but the king: *Daniel* praieth to the God of heauen, and for it, at the importunitie of his aduersaries, is cast into the Lions den, but preserued safe: and his enemies are by the kings commandement giuen to those Lions; all men are charged to worship *Daniels* God.

Chap. 7. containing 28 verses.

Daniel seeing a vision of four beasts, and of God committing all power to the sonne of man, desireth the interpretation of those visions: who is therefore instructed of foure kingdomes who must ouerrule the Iews, especially of the last, wherein the Iewish nation was grieuously oppressed by *Antiochus*, Gods worship ouerthrowne, and all out of order, till by Gods prouidence the kingdom of Assiria was extinct, that Christ might rule alone in his church.

Chap. 8. conteining 27 verses.

GOD doth by visions prefigure and in words set down the future estate of

of the kingdomes of Persia, Macedonia, and of the Seleucidans: and those calamities which shal befal the church of the Iewes by *Antiochus Epiphanes*: but for the comfort of the godly those times shall be shortened.

Chap. 9. containing 27 verses.

AS *Daniel* meditating of the time wherein God promised to restore the people, and was praying vnto God for pardon of his owne and his peoples sins, for fauor, mercie, freedome, and restauration of the Church, God assureth him of a speedie deliuerance, and by it bringeth him to consider of that spirituall freedome which Christ by the Gospell shall at his comming procure: and therefore making an exact computation of the times, he declareth the saluation of the Church, and ruine of the rebellious Iewes.

Chap. 10. vers. 21. chap. 11. vers. 45. chap. 12. vers. 13.

Daniel bewailing the great calamity of his countrie men liuing in Iudea, and that Gods religion was so much hindred: he is twise confirmed by God: and then is instructed concerning the estate of the Church of

the Iewes vnder the Persian, Grecian, and especially the Seleucidan gouernment: and hauing in order handeled these estates till the time of *Antiochus Epiphanes*, hee foretelleth his subtiltie, wickednesse, impietie, and exceeding great tyrannie: and withall discourseth exactly of such things as he shall accomplish, shewing that Christ will in all dangers take care for his church, and at the length deliuer it by his power: and in the end he doth exactly set downe the verie moment of times wherein these prophecies shall bee accomplished.

HOSEA.

The Argument.

THE Booke of the Prophet *Hosea* is wholly spent in prophetical

phetical doctrine. Firſt, by two types hee prefigureth the publike and priuate corrupt ſtate of the Iſraelites among whom hee propheſied, the iudgement which for that cauſe ſhould come vpon them, and the gratious fauour which God would ſhew to a remnant of them. Afterward in plaine wordes hee fullie handeleth thoſe three points, greeuouſly reproouing his countriemen for their ſins, boldlie foretelling the ſharpe iudgements of God: but vnto the repenting remnant, which God out of the common flame of fire had preſerued in Chriſt his ſonne, hee prophecieth grace, peace, and euerlaſting ſaluation.

The firſt Chapter, verſ. 11. Chap. 2. verſ. 23.

GOD commandeth the Prophet to propound an euident type vnto the church of Iſrael, whereby the whole commonwealth of Iſrael might bee conuinced of vngodlines, and tremble at the ſharpe iudgements of God, which ſhould ſharpely come againſt the whole bodie of their kingdome. Therfore he exhorteth the godly carefully to warne the church, he calleth all of them from their euill way by telling of thoſe bitter puniſhments. At length he promiſeth that God by their chaſtiſements will make them returne to him, and being reconciled by Chriſt they ſhall bee deliuered from all euill, obtaine all good things, and reioice among themſelues in the eternall communion of the couenant of grace made with God.

Chap.

Chap. 3. containing 5 verses.

GOD setteth down before the face of the Israelites in a figure, the continuall decay of the Church and of their kingdom: but afterward he promiseth a restoring of it for his owne loue in Christ.

Chap. 4. containing 19 verses.

GOD reprooueth all Israel of extreame falsehood, crueltie and vngodlinesse, & confirmeth his reproofe by the present gouernement of their kingdome. Lastly hee warneth Iuda from communicating with the deeds of the Israelits, as well for the hatred of vngodlinesse, as for the feare of the punishments which are prepared against Israell.

Chap. 5. vers. 15. chap. 6. vers. 11. chap. 7. vers. 16.

GOd hauing reproued the Israelites and Iewes of whoredome and obstinate backsliding, foretelleth their certaine destruction. And therfore hauing obiected these crimes in order, to wit, their diligent obseruing of mens traditions, seeking helpe at the hands of strangers, contempt of Gods

word, reiecting the couenant made with God, and greedines in committing sin, he concludeth his speech with a grieuous threatning of the iudgements to come, and with obiecting against them their hipocrisie.

Chap.8.vers.14.chap.9.vers.17. chap 10.vers.15.

GOD setteth downe his iudgement to come vpon the Israelits, and the causes thereof, namely because they had fallen away both from the spirituall kingdome, which is the church, and the worship of God; and also from the temporall kingdome of *Dauid*: & because after their fall into hipocrisie they had voluntarily debarred themselues of all blessings. Therefore calling themselues to witnes their vayne confidence in prosperitie, he forewarneth them of scarcitie, exile, want of Gods worship, death, and vniuersall ouerthrow. Afterward alleadging the examples of their forefathers, he sheweth that the deuises and practises to robbe God of his worship are theirs by inheritance, and vnto their seueral transgressions he applyeth seueral punishments. Lastly he maketh a rehearsall conclusion.

Chap.

Chap. 11. *containing* 12 *verses.*

GOd laying the foundation in Christ of his fatherly loue towards Israel, declareth, that albeit neither by Prophets nor the law, nor benefits receiued, nor punishments inflicted, he can bring them to repentance, yet he cannot find in his heart to destroy them, but rather will cause that the elect which are turned vnto Christ, being exhibited, shall embrace him by faith and enioy the promises.

Chap. 12. *containing* 14 *verses.*

GOD calling backe the Israelites from idolatrie and crueltie by putting before their eies the examples of their forefathers, maketh a long rehearsall of their wrongfull couetousnes, wicked idolatrie, and vntollerable pride; which sins after he had amplified by examples of their forefathers, and putting them in remembrance of his word & promises, hee telleth them that he will destroy the vngodlie, and of his mercie preserue a small remnant: and therefore exhorting al men to repentance, he promiseth a perpetuall instauration, and with a graue sentence & decree endeth this prophecie.

IOEL.

The Argument.

THE Booke of *Ioel* is all spent in prophetical doctrine. For taking occasion by flies, wormes, & such vermine which were sent from God as foretellers of great famine, hee exhorteth the people to a feeling of their present miserie, a touching in conscience of their wicked deedes, and to an earnest both publicke and priuate repentance. Afterward he preacheth vnto the repentant the promi-

ses

ſes of God, as well temporall concerning their deliuerance from that preſent calamitie, as alſo euerlaſting in Chriſt.

The firſt chapter, containing 20 verſes.

THe Prophet after immoderate raine that fell in ſowing time, and after that vermine in the ſpring time had deuoured the graſſe, flowers, and all ſpringing fruits, & beſides after immoderate drought in ſummer, warneth all the Iewes being in a drunken and drouſie ſecuritie, of Gods iudgements, that at length they would be touched with a feeling of them: and exhorting the Prieſts, he commandeth an holie aſſembly & faſt to be proclaimed, and preſcribeth vnto the whole church a forme of lamentation and repentance.

Chap. 2. verſ. 32. chap. 3. verſ. 21.

GOd hauing prouoked the Iewes by occaſion of their preſent euils vn-

to an holy assemblie, and other exercises of godlines, he exhorteth them to prayer and earnest repentance, and by the Prophet putteth the repentant in hope of mercie. And whereas they had need of mercie not onely to passe ouer that temporall calamitie, but also they needed it eternally for the life to come; he sheweth that he will deliuer the Iewes from the present trouble, and also make his Church partaker of eternall blessednes through Christ, that he will destroy the enemies thereof, enlarge it by the calling of the Gentiles, and make it his dwelling place.

AMOS.

The Argument.

THe booke of the prophet *Amos* is wholly spent in propheticall doctrin. First, he preacheth vnto the enemies of the church

church the iudgements of God to come vpon them. Afterward hauing ſharpely reproued the Iews and Iſraelites becauſe of their idolatrie, crueltie, and riotous liuing, he ſheweth that for thoſe cauſes they ſhall be puniſhed of God, and both kingdomes brought to deſtruction, which thing hee doth illuſtrate by certaine figures, & at length concludeth his propheſie with promiſes of the Goſpell.

The firſt Chapter, verſ. 15. Chap. 2. verſ. 16.

GOd hauing foretold of a earthquake and famine, forewarneth that the burning flame of his iudgements ſhal conſume the Sirians, Philiſtims, Tirians, Edomites, Ammonites, Moabites, becauſe of their iniuries done againſt the church. Afterward he ſheweth that he wil moſt iuſtly puniſh them with calamities of war and exile.

Chap.

Chap. 3. containing 15 verses.

GOD hauing by the Prophet vpbrayed vnto the Israelits his fatherly bountifulnes, doth denounce most seuere punishments, because that they falling from him, had layd themselues open to be a spoyle, and by their sins had brought on his iudgments. Therfore the Prophet drawing his reasons from the cõmoditie which by his prophecie should come vnto the Church, if it repented, & from necessitie which was laid vp, exhorteth other Prophets, and calleth forraine nations to witnes the iniquitie of the people, and prophecieth of calamities that shall come by domesticall and forraine enemies.

Chap. 4. containing 13 verses.

GOD rebuking the Israelites for their oppression, doth denounce against them slaughter and captiuitie; & deriding their idolatrie, he sheweth that although he prouoked them vnto repentance by many & great afflictions, yet they continued in hardnes of heart, and therefore afresh he calleth them by threatnings and promises.

Chap.

Chap. 5. *ver.* 27. *and* 6. *vers.* 14.

GOd denounceth the ouerthrow of the Iewes and Israelites: calleth them from idolatry to godlines: foresheweth their destruction, if they will not returne, both for their vngodlines as also their pride, cruelty, and excesse: and lastly, confirming his sentence with an oth, he sheweth that it shall be most grieuous and not to be withstood of them all.

Chap. 7. *containing* 17 *verses.*

GOd by a vision signifieth that there shall be famine, calamity by war, and a carrying away of all Israel, after that the house of *Ieroboam* is rooted out. At which prophecie *Amazia* being offended, accuseth *Amos* before the king of treason, and counsels him to depart away: the which thing the Prophet (his calling so requiring) refuseth to do, and pronounceth heauy things to fall vpon *Amazia* and his family.

Chap. 8. *containing* 14 *verses.*

GOd by a type doth figure out the ouerthrow of Israel, and obiecting against them their cruelty and wicked deeds, doth giue knowledge that he

he will bring vpon them great ſorow, and take from them all meanes of comfort.

Chap. 9. containing 15. verſes.

GOd hauing by a type of his departure from the temple, prefigured the reiection of the Iewes and Iſraelites, doth denounce moſt certen iudgements, and confirmeth them both from his maieſty and their wicked liues: from which he exempteth the ſmall number of the elect, & endeth his Propheticall ſermon with Euangelicall promiſes concerning the calling of the Gentiles, into the ſame fellowſhip of inheritance and ſpirituall bleſſings with the Iewes.

HOBADIAH.

THe Prophet hauing threatned the ruine of Edom by the hand of God, derideth their pride, their leagues with other nations, their vaine wiſdom; and obiecting againſt them their iniuries done againſt Gods Church, doth warne them

them from molesting them any longer by word or by deed. Lastly, after a foretelling of the destruction to come vpon the obstinate enemies for the Churches sake, he preacheth the deliuerance of Gods inheritance, the amplification and saluation of it in the kingdome of Christ.

IONAS.

The Argument.

THe Booke of the Prophet *Ionas* is altogither historical, wherin is declared a double calling of *Ionas*: the one, which he very obstinately attempted to auoid, vntill that God, who pursued him, brought him past all hope of life, and miracu-

miraculously called him from death againe, to the end that his froward mind might be tamed, and brought to obey God. The other calling, is that whereunto he obeying, preached vnto the Niniuites, & brought them to repentance. But because he thought that God receiued them to mercy, contrary to their deserts, God by a signe and by his word maketh him know the wicked cogitations of his heart, and the constant vprightnes of the mercy of God.

The first Chapter, containing 17. verses. Chap. 2. verse. 10.

Ionas flying the calling of God taketh ship, and being vpon the sea such a tempest was sent from God, that

that the ſhipmen caſt out their wares into the ſea, called their Gods to helpe them: and caſting lots, they found that *Ionas* was guilty of forſaking Gods calling, the which he confeſſed and yeelded ſentence of death againſt himſelfe: and therefore the ſhipmen, though deſiring to ſpare him, at length caſt him into the ſea. Whereupon followed a great calme, and the ſhipmen began to acknowledge God. But *Ionas* being deuoured of a fiſh, and ſafely receiued into her belly, maketh his prayers vnto God, laying open his wretchednes and deſiring life to the glory of God.

Chap. 3. *verſ.* 10. *chap.* 4. *verſ.* 11.

Ionas hauing his calling renued, preacheth vnto the Niniuites; who after they had beleeued and teſtified their repentance by vſing all religious exerciſes, obtaine pardon of God. Therefore *Ionas* taking it grieuouſly that they had obtained mercy, as if his propheſie had beene to no purpoſe, but rather for his diſcredit, he is reprehended of God. But afterward watching out of his cabbin, to ſee what would become of Niniue, God enformeth him by a figure of the righ-

teouſneſſe

teousnesse of his mercy toward all his creatures.

MICA.

The Argument.

THe whole book of the Prophet *Mica* handleth propheticall doctrine. First he sharply reproueth the Iewes & Israelites for their impiety & crueltry, which vices were nourished by their magistrates and prophets, and threatneth an horrible destruction to come shortly: But afterward he comforteth the holy residue which was to be saued according to Gods free electiō, with promises of Christ, of the Gospell, and the administration of the same, and fruits which the Church should reap.

The first Chapter, containing 16 verses. Chap. 2. ver. 13. chap. 3. vers. 12. chap. 4. vers. 13. chap. 5. v. 15.

THe Prophet forewarneth the Iewes and Israelites of the ruine of both kingdoms, the spoiling of their townes and whole region, because of their wicked deeds. And to the end he might proone God to be iust, he obiecteth against the people, magistrates, and Prophets, all kind of cruelty and vngodlines, which he sheweth to be the cause of that seuere iudgement. Lastly, comforting the Church and assembly of the godly, he propheſieth that it shall be enlarged, deliuered from all euils to come by the comming of Christ, and enriched with all blessings in time of the Gospell.

Chap. 6. containing 16 verses. Chap. 7. vers. 20.

GOD calling the very land of Israel to witnes, contendeth with his whole people by declaring his benefits bestowed vpon them, and the trials

trials they had of his good will, and hauing reproued their life, which answered not thereunto, he denounceth against them the curses of the law. But the reliques of the godly, which for their exceeding wickednes he complaineth to be small and almost none; he warneth to keepe themselues pure from the vices of that age: to put their trust in God alone: to make confession of their sinnes, and wait for the righteousnes of God, and the promises of their glorious redemption and instauration: at which promises the Church being comforted, doth magnifie the free mercy of God.

NAHVM.

The first Chapter, containing 15. *verses. Chap.* 2. *ver.* 13. *Chap.* 3. *ver.* 19.

THe Prophet after proofe that God in his very nature, and in the gouernment of all things, is most powerfull for the defence of his children against his enemies, foretelleth

telleth the city of Niniue and the kingdom of the Assyrians of their destruction for their sinnes, to the end that the Church might be comforted: he describeth the manner how it shall be, and what effects shall follow. The causes are their cruelty and obstinate idolatry: and he confirmeth the truth of this prophesie by the example of Alexandria. Lastly, he menaceth to all sorts of men faintnes of heart, to them that kept themselues in defenced places shamefull flight, burnings, slaughters, one way or another, and perpetuall ignominy.

HABAKVK.

The Argument.

THe booke of the Prophet *Habakuk* is wholly occupied in propheticall kind of writing.

writing. First of all, complaining of the most wicked life of the Iewes, he propheſieth that their ouerthrow ſhalbe brought to paſſe by the Chaldeans. Afterward taking it grieuouſly that ſuch prophane and wicked enemies ſhould be vſed of God to correct his people, he teacheth that therefore the faith of the godly ſhall not be weakned, but they ſhall liue by faith, but the Chaldeans ſhall periſh in their ſinnes. Wherefore the Prophet doth ſeale vp and ratifie that doctrine of faith with an eloquent ſermon: both in his owne name and the name of the ſmall number of the faithfull.

The

The first Chapter, containing 17 verses. Chap. 2. vers. 20.

THe Prophet complaineth vnto God of the wickednesse & disloyalty of the Iewes, vnto whom he answereth, that he will vse the Chaldeans as instruments to beat them downe and destroy them. At the hearing of which, the Prophet further complaineth of the wickednesse and prophanesse of the Chaldeans, esteeming it an vnworthy thing that the Iewes should suffer affliction by them. Wherefore God againe maketh answer, and by a publike testimony, sheweth that the Chaldeans indeed like robbers shall effect his iudgement, but at length they shall be punished for their pride, couetousnes, cruelty, drunkennes, and idolatry: and therefore the godly must take heed only to this, that by faith they lead an vpright life.

Chap.

Chap. 3. *containing* 18 *verses.*

THe Prophet confeſsing his infirmity, deſireth ſaluation and aſſurance of faith from the mercy of God: he ſtrengtheneth himſelfe with the remembrance of Gods workes and gratious promiſes. Laſtly, he boaſteth that euen in the greateſt afflictions he ſhall triumph in the houſe of God with aſſured confidence of his deliuerances.

ZEPHANIAH.

The firſt Chapter, containing 18 *verſes.* *Chap.* 2. *verſ.* 15. *chap.* 3. *ver.* 20.

GOd by the Prophet threatneth to deſtroy his people for their idolatry, violence, and deceitfull dealing: and therefore warneth the vngodly to begin repentance, and the godly to encreaſe

creaſe their earneſt repentance, being both terrified with Gods heauy iudgements againſt ſome forraine nations, and alſo diſcouraged with his eſpeciall threatnings againſt them. Laſtly, hauing decreed his iudgement firſt againſt the Iewes, then againſt other nations, he adioyneth Euangelicall promiſes concerning the vocation of the Gentiles, the reſtoring of the Church, the forgiuenes of ſinnes, ſanctification, and euerlaſting glory thorough Chriſt.

HAGGAI.

The firſt Chapter, containing 14. *verſes. Chap.* 2. *v.* 24.

GOd by the Prophet reproueth the negligence of the Iewes in building the temple; whereof hauing conuinced them, partly becauſe they builded their own priuat houſes, partly becauſe of Gods iudgements already come, he exhorteth them that after earneſt repentãce,

they would employ themselues to the worke of the temple: he encourageth those that do employ themselues, with a promise of his presence: then the worke going forward, he sheweth that although that building be not to be compared with the former, yet the glory shall be greater, by reason of the presence of God, sanctification, and peace in Christ. Afterward in stead of the former afflictions, he promiseth all store of blessings. In the last place he prescribeth vnto all men a prophesie of the kingdom of Christ in time of the Gospell.

ZAKARIA.

The Argument.

THe booke of the Prophet *Zakaria* is wholly spent in prophesie and doctrine, & is full of figures. First after exhortatiō of the people to repentance, he

prefigureth by types the maiesty of Christ making intercessiō before God the father, the mercy of God in restoring the Church, the Gentils which striue against the church, the repairing of it, & the ouerthrow of them, the riches of Christ & of the Church, the Ecclesiasticall discipline which should be vsed against the wicked Iewes, the sanctification in Christ of the godly as yet abiding in Babylō, or wheresoeuer among the Gentiles. Then when they asked counsel concerning their fast, he answereth, that fasting was not required of God, but holines of life; and that they had promises giuen vnto them, whereof they ought to reioyce in the Lord, and not to fast. Afterward, descending from the time wherein hee liued, to the

time of Christ, in two elegant propheſies he deſcribeth his cõming by moſt euident ſignes, he denounceth the ſlaying of the enemies of the Chucch, the deliuerance and glorious protectiõ of the faithfull, the vtter ruine of Iury after the death of Chriſt. Laſtly, he ſetteth downe how the mighty power, which the Church ſhal receiue by the preſence and benefits of God, ſhall continue in her ſmall relikes, the which being before elected. God hath of his free mercy called out of the Iewes & Gentils.

The firſt Chapter, containing 21. *verſes. Chap.* 2. *ver.* 13. *Chap.* 3. *v.* 10. *Chap.* 4. *v.* 14. *&* 5. *v.* 11. *&* 6. *v.* 15.

GOD after he had exhorted the Iewes, which had returned out of captiuity vnto repentance, ſheweth

sheweth diuers visions vnto the Prophet, and commandeth them to be preached vnto the people: first he representeth by a figure his infinite prouidence & gouernment of all things, which bringeth destruction vnto his enemies, and vnto his children saluation. Afterward hauing set downe the ruine of the Babylonians, and the calling againe and erecting of his people for Christs sake, he teacheth that the priesthood of Christ, the Church, and his worship shall be established by his power: Vnto the wicked who slept securely in Iudea, he pronounceth a curse by a certaine figure: and foretelling saluation vnto those, whom God had chosen out of Babylon, & to forraine nations, he erecteth a publike monument in the Church of the vniuersall kingdom of Christ by meanes of the Gospell.

Chap. 7. vers. 14. *Chap.* 8. *vers.* 23.

WHen the Iewes asked counsell of God about the keeping of a fast instituted because of the destruction of the temple, he warneth them of the vanity of fasting, vnlesse they followed after holines and righteousnes, & prooueth it by the example of their

forefathers: therfore calling them to a feeling of his preſent mercy, and his benefits alſo promiſed vnto them: he exhorteth them to godlines & truth: and reiecting the faſt, he commaundeth them to reioyce for the preſent mercy of God, & the encreaſe of bleſſings which ſhall be powred vpon the Church.

Chap. 9. ver. 17. chap. 10. ver. 12. chap. 11. ver. 17.

GOd foretelleth the nations bordering vpon Iury, and forraine alſo, of moſt heauy puniſhments vntill that they be ioyned in fellowſhip with the Church, and commit themſelues vnto the defence of the Almighty: therfore ſhewing Chriſt as it were with the finger vnto the Church of the godly, he foretelleth of redemption, peace, ſaluation, and all kind of bleſsings: and prefiguring very notably the inſtauration of the Church, he exhorteth all the Iewes, to depend rather vpon God then vpon vaine Idols: laſtly, he menaceth a deſtruction vnto the impenitent for oppreſsing their brethren, and refuſing Chriſt, who will take away from them the grace of God, and the peace of the Church, which was ſhewed vnto the Iewes, to

the

the intent that euill men may haue an euill end.

Chap. 12. *verſ.* 14. *Chap.* 13. *verſ.* 9. *Chap.* 14. *ver.* 21.

GOd forewarneth that the deſtruction of the enemies of the Church, ſhall proceed from the Church, and the defenſe of his people from himſelfe, if they will repent and turne vnto Chriſt, who was crucified for our ſinnes: then hauing promiſed remiſſion of ſinnes in his blood, ſanctification, and manifeſtation of the Goſpell, he foretelleth that Chriſt indeed ſhall be ſtroken, but thereby his promiſes ſhall nothing the leſſe be performed, and that a great part of the Iewes ſhall periſh, but the ſmall remnant ſhall by the comming of the maieſty of God enioy light and grace, and all good things in the kingdom of Chriſt; and the Gentiles ſhall alſo periſh, ſauing that ſmall remnant which god hath giuē vnto his Church, and with all things that belong vnto them hath conſecrated vnto his ſeruice.

MALACHI.

The first Chapter, containing 14 verses. Chap. 2. vers. 17. chap. 3. ver. 18. chap. 4. ver. 6.

GOd hauing declared the benefit of his election bestowed vpon the posterity of *Iacob*, and the reprobation of *Esau*, reproueth all the Iewes, and especially the priests, of the pollution of his worship, which he promiseth to maintaine, hauing called the Gentiles to the Gospell, and reiected the Leuiticall priesthood. Then he reproueth their mariages with infidels, their marrying of many wiues, their promptnesse to make diuorcements, their contumelious deridings against God, their sacriledges, the blasphemous obstinacy of them all. Lastly, he addeth promises vnto good men, and threatnings against the wicked, whom he warneth to repent, and beleeue in Christ to come.

THE

THE GOSpell by Saint *Matthew*.

The Argument.

THe goſpell written by *S. Matthew* containeth an hiſtory of the birth, ſpeeches, and words, yea of the ſufferings, and great glory of our Lord and Sauiour Chriſt: the which was written by the direction of Gods ſpirit, partly to ſhew that this Ieſus of Nazaret is that Chriſt the Sauiour of the world, and partly to bring

the elect, vnto whom this story should be preached, to beleeue in Christ, & by that beleefe be assured of eternall life. It containeth especially these points: first, Christs birth: secondly, his educatiõ: thirdly, the discharge of his prophetical office: fourthly, the discharge of his priestly office: fifthly, his entrance into his princely regiment.

The first chapter, containing 25 verses.

IESVS is that Messias promised to the fathers: his genealogie from *Dauid* to *Ioseph* and *Mary*: his nativity is foretold to *Ioseph* by an Angell: why he is called *Iesus*, and wherefore *Emmanuel*.

Chap. 2. containing 23 verses.

IN the dayes of *Herod* the king, Christ is borne in Bethlehem: the wise men who are the first fruits of the Gentiles, worship him: *Ioseph* flyeth into Egypt with Christ and his mother: *Herod* killeth

killeth the yong children: *Ioseph* returneth into Galile after the death of *Herod.*

Chap. 3. *containing* 17 *verses.*

Iohn preacheth: his apparell was camels haire: his meat locusts, & wild hony: he baptizeth: to bring forth the fruits of repentance: the axe at the root of the tree: the fan & the chaffe: Christ is baptized by *Iohn* in Iordan, and authorized by God the father to preach.

Chap. 4. *containing* 25 *verses.*

CHrist fasteth forty daies, & is tempted in the wildernes: he vanquisheth the deuill by scripture: the Angels minister vnto him: he preacheth repentance, and that himselfe is come as Messias: hee calleth *Peter*, *Andrew*, *Iames*, and *Iohn*: he preacheth the Gospell and healeth the diseased.

Chap. 5. *containing* 48 *verses.*

CHrist teacheth who are blessed: the Apostles are the salt and light of the world: of the city set vpon an hill: the candle must be set on a candlestick: our good workes ought to be seene before men: the fulfilling of Christs commandements: what killing is: reconciliatiō is set before sacrifice:

to looke on a woman with luſt is aduſtery: the plucking out of the eye: the cutting off the hand: not to ſweare at all: a bill of diuorcement: we muſt loue our enemies: we muſt be perfect as our father is perfect.

Chap. 6. containing 34 verſes.

HOw we muſt giue almes, and how we muſt pray: we muſt forgiue one another: not to faſt as hypocrites: where we ought to lay our treaſure: we muſt ſuccour the poore: we can not ſerue God and riches: the ouer carefull ſeeking of worldly things is forbidden: we muſt firſt ſeeke Gods kingdom.

Chap. 7. containing 29 verſes.

CHriſt forbiddeth raſh iudgement: we muſt not caſt that which is holy to dogges: to aske, ſeeke, and knock: the end of the law and Prophets is to do as we would be done by: of the broad and ſtraight way: of falſe prophets: of the tree and his fruit: of the houſe built on the rock, and on the ſand.

Chap. 8. containing 34 verſes.

CHriſt cleanſeth the leper: of the Centurions great faith: the calling of the Gentiles and reiection of the Iewes: Peters mother in law is healed:

of

Of the scribe desirous to folow Christ who hath not where to lay his head: Christ stilleth the sea and wind: Two possessed with Diuels are cured. The Diuels goe into the swine: The Gergasens desire Christ to depart out of their coasts.

Chap. 9. containing 38 verses.

CHrist healeth one sicke of the palsie, and forgiueth sinnes: Hee calleth *Matthew*: Sinners sit at table with Iesus: Of new wine, the children of the bride chamber: the rulers daughter is raised, a woman is healed of a bloodie issue: *Iairus* daughter is raised: the blind men by faith receiue sight: A dumbe man possessed, is healed: Of the haruest and workemen: Christ exhorteth to pray for the advancement of the Gospel.

Chap. 10. containing 42 verses.

THe gift of healing is giuen to the Apostles: they are sent to preach the Gospell in Iudea of their peace: he comforteth them against persecutions: The shaking off of dust. They are sent as sheepe among wolues. Of continuance to the end: wee ought to flie persecution: whom we ought to fear:

of

of two ſparrows, the hairs of our head: we muſt confeſſe Chriſt before men: of peace: of the ſword: and of variance: we muſt not loue our parents aboue Chriſt. To take vp the croſſe, and to looſe the life for Chriſt. He that receiueth a preacher receiueth Chriſt.

Chap. 11. *containing* 30 *verſes.*

CHriſt preacheth, and *Iohn* ſendeth his diſciples to him: Chriſt teſtifieth of *Iohn*: all the prophets and the law prophecied vnto *Iohn*: the difference of Chriſts and Iohns comming: Chriſt vpbraideth the vnthankefull Cities: the Goſpell is reuealed to the ſimple: Chriſt eaſeth the wearie and laden: Chriſts yoke is eaſie.

Chap. 12. *containing* 50 *verſes.*

CHriſt excuſeth his diſciples which pluck the eares of corne: mercie is let before ſacrifice. Chriſt healeth the dryed hand vpon the Sabbath day: the poſſeſſed both blind and dumbe is healed: a kingdome diuided cannot ſtand: of ſinne and blaſpheamie againſt the Holy-ghoſt: of the good

and

and euill tree: the generation of vipers. The Nineuites and the Queen of the South ſhall condemne the froward generations: who is the true mother of Chriſt, and who are his brethren.

Chap. 13. containing 58 verſes.

THe ſtate of Gods kingdome is ſet downe in the parable of the ſower: why Chriſt ſpake in parables: the parable of the tares: of the muſtard ſeed, of the leauen, and of the hidden treaſure, of the pearle, and draw-net caſt into the ſea: Chriſt is not receiued of his countriemen the Nazarites.

Chap. 14. conteining 36 verſes.

HErod iudgeth Chriſt to bee *Iohn Baptiſt*: why *Iohn* was beheaded. Ieſus departeth, and feedeth a multitude with fiue loaues: hee praieth in the mountaine: the Apoſtles are toſſed with the waues: *Peter* is in ieoperdie: they that are in the ſhip confeſſe Chriſt to bee the ſonne of God. All that touch the hemme of his garment are healed.

Chap.

Chap. 15. *containing* 39 *verses.*

CHriſt excuſeth his Diſciples touching vnwaſhen hands, and rebuketh the Scribes and Phariſies for tranſgreſſing Gods commaund, by their traditions. The plant that is rooted out. The blind leading the blind: what things defile a man. The childrēs bread muſt not be caſt to whelpes: He healeth the ſick & feedeth 4000 men, beſides women & children.

Chap. 16. *containing* 28 *verſes.*

THe ſigne of *Ionas* giuen to the Phariſies: Ieſus warneth his diſciples of the leauen of the Phariſies: whom the people thought Chriſt to be: faith cōmeth of God: *Peter* confeſſeth Chriſt to bee the ſonne of the liuing God: Chriſt promiſeth to giue him the keies of the kingdome: Chriſt foreſheweth his death. The faithfull muſt forſake themſelues and follow Chriſt: The winning and looſing of the life: The manner of Chriſts comming to iudgement.

Chap. 17. *containing* 27 *verſes.*

CHriſt is transfigured vpō the mountaine of Thabor: Chriſt ought to

be

bee heard: *Iohn Baptiſt* is the *Elias*: Chriſt healeth the lunaticke, which the Apoſtles through vnbeliefe could not doe: The power of faith; this kind is not caſt out without praier and faſting: Chriſt foretelleth his paſſion, and paieth tribute.

Chap. 18. *containing* 35 *verſes.*

WHo is the greateſt in the kingdom of heaué: he teacheth his diſciples to bee humble and harmeleſſe by taking a child in his armes: To auoid occaſiõs of offence: that offences muſt needes come: The pulling out of the eie: The Angels of the little ones: of one ſheepe that goeth aſtray: we muſt tell our brother of his fault: the authoritie of the Church to excommunicate: the commendation of praier and godly aſſemblies by Gods preſence: wee muſt alwaies pardon the brother that repenteth. The kingdome of heauen is likened to the King that tooke an account of his ſeruants.

Chap. 19. *containing* 30 *verſes.*

GReat multitudes of diſeaſed perſons are healed: Chriſt ſheweth for what cauſe a woman may bee diuorced: continency is the gift of God.

The

The three ſorts of Eunuches: Chriſt receiueth little children: God is onely good: hee that will obtaine life euerlaſting muſt keepe the commande: the man that will bee perfect muſt ſell all. The rich man can ſcarcely bee ſaued. He promiſeth life euerlaſting to them that leaue all to follow him.

Chap. 20. *conteining* 34 *verſes.*

BY the labourers hired into the vineyard, Chriſt ſheweth that God is debter to none, and that he calleth at all houres: of the euill eie: Chriſt foretelleth his paſſion: the requeſt of the mother of *Zebedeus* children: to drink of Chriſts cup: Chriſt is our miniſter, and paieth our ranſome: he giueth two blind men their ſight.

Chap. 21. *containing* 46 *verſes.*

CHriſt rideth on an aſſe to Ieruſalem: He caſteth out the buiers and ſellers out of the temple: his houſe is the houſe of prayer: the children ſing *Hoſanna* vnto Chriſt: hee cauſeth the figtree to wither: faith is requiſit in praier. The chief Prieſts could not anſwere whence *Iohns* Baptiſme was: in the two ſonnes is ſhewed who doe

Gods

Gods will: of the vineyard let out to husbandmen: the heire is killed: the stone refused is the corner stone: the kingdome giuen to them that would bring forth fruit.

Chap.22. containing 46 verses.

THe kingdome of heauen is likened to a king that married his sonne. The vocation of the Gentiles in the high waies: the King spied one without a wedding garment: whether tribute be to be paid to *Cæsar*: The Saducees question with him touching the resurrection: God is the God of the liuing: the Pharisies aske which is the great commandement. Iesus reasoneth with the Pharisies touching the Messias, and prooueth his diuinitie out of *Dauids* Psalmes.

Chap.23. containing 39 verses.

HOw the Scribes teaching the people the law of *Moses* behaue themselues: their Philacteries and fringes: they loue greetings: Christ is our doctor, wee are all brethren: wee haue one father: he that will be great must bee seruant of all. A woe to the Scribes because they shut the kingdome of heauen, because they deuoure widdowes houses, because they goe about to make a Proselite.

because

becauſe they teach falſely concerning ſwearing by the Temple, they tythe mynt, they make cleane the outſide of the cup, they are painted ſepulchres, they are ſerpents and vipers. He prophecieth the deſtruction of Ieruſalem by the henne and her chickens.

Chap. 24. containing 51 verſes.

CHriſt ſheweth his diſciples of the deſtruction of the Temple: he ſheweth vnto them the ſignes of his comming: Iniquitie ſhall cauſe loue to waxe cold: falſe chriſts ſhal ariſe: the ſignes going before the ende of the world: the Angelles ſhall gather the elect: of the figtree: being a ſigne of the ſpring. The laſt comming ſhall be like the dayes of *Noe*: we muſt watch becauſe we know not the houre: of the ſeruant well imployed at his maſters comming.

Chap. 25. containing 46 verſes.

BY the ſimilitude of the virgins Ieſus teacheth euery one to watch: and by the talents to bee diligent: after what ſort the laſt iudgement ſhall be, is ſhewed by ſheepe and goates: the workes of the faithfull, and wicked.

Chap.

Chap. 26. containing 75 verses.

THe Priests consult against Christ. He excuseth *Magdalene* for washing his feete. *Iudas* selleth him: he instituteth his Supper: he telleth the disciples of their weaknes: *Peter* denieth him: Christ is heauie, and *Iudas* betrayeth him with a kisse: he is lead to *Caiphas*: he confesseth himselfe to be Christ, and is therefore accounted worthy to dye: they spet at him.

Chap. 27. containing 66 verses.

CHrist is deliuered bound vnto *Pilat*: *Iudas* hangeth himselfe: *Pilats* wife is troubled: *Barabbas* is asked: Christ is pronounced innocent by the iudge, and yet is condemned and crucified among theeues: *Pilat* washeth his hands: he is crucified, and reuiled: he prayeth vpon the crosse, yeildeth vp the Ghost: the vaile of the Temple is rent: the dead bodies arise: *Ioseph* buryeth Christ: the souldiers watch at the graue.

Chap. 28. containing 20 verses.

THe women goe to the sepulchre: an Angel descended from heauen, and rolled away the stone: the women see Christ:

Christ: the high Priests bribe the soul
diors to say his Disciples stole him b
night. Hee appeareth to his Disciple
& sendeth them forth to teach and t
baptise, and promiseth them continu
all assistance.

THE GOSPEL by Saint *Marke*.

The Argument.

THis historie hath almost the same argumēt with the former, but for breuitie sake, Saint *Marke* speaketh not of the birth & educatiō of Christ, but of his words, deeds, and passion, and triumph: in it are handled,

led, first, the discharge of his propheticall office, in thirteene of the first chapters: secondly, the discharge of his priestly office in suffering for our sinnes, in the two next chapters: and his entrance into his princely office in the last chapter.

The first Chapter, containing 45 Verses.

Iohn baptiseth and preacheth in the wilderneſſe: he was clothed with cammels haire, his meat was locusts and wild honie. Iesus is baptised of *Iohn* in Iordan, hee is tempted of Sathan in the wilderneſſe: he preacheth the Gospell of the kingdome, and calleth the fishers: hee teacheth in the Synagogue at Capernaum: hee healeth one that had a Diuell: and his doctrine is called new doctrine: hee healeth *Peters* mother in law, and many diseased persons, and the leaper.

Chap. 2. containing 28 verses.

ONe sicke of the palsey hauing his sins forgiuen, is healed: *Matthew* is called from the receit of custome: Christ eateth with sinners: fasting and affliction is foretold when the bridegroome is taken away: The Disciples plucke the eares of corne, and are excused by *Dauids* eating the shewbread.

Chap. 3. containing 35 verses.

CHrist healeth the man with the withered hand: The Pharisies consult with the Herodians against him. At his sight the Diuels fall downe before him. The names of the twelue Apostles: The worldlings iudge him to be beside himselfe: A kingdome diuided cannot stand: Blaspheamy against the holie ghost cannot be forgiuen: who are Christs mother, sisters, and brethren.

Chap. 4. containing 41 verses.

THe parable of the sower, and meaning thereof: the seed amongst thorns: the candle on a candlesticke: of him that sowed and then slept: the parable of the graine of mustard seed: Christ sleepeth in the ship, ariseth & stilleth

ſtilleth the waues.

Chap. 5. containing 43 verſes.

ONe poſſeſſed is healed: the Diuels acknowledge Chriſt: a legion of Diuels enter into the ſwine: *Iairus* daughter is healed: A woman is healed of a bloodie iſſue whom Phiſitians could not cure: her faith is commended.

Chap. 6. containing 56 verſes.

CHriſt is contemned preaching in his countrie, he marueileth at their vnbeleife, by reaſon whereof he could doe no great worke, He ſendeth forth his Apoſtles and giueth them power ouer vnclean ſpirits, they annoint many with oile and heale them. *Herod* iudgeth Chriſt to be *Iohn Baptiſt* riſen againe. The cauſe of *Johns* impriſonment and beheading: The Diſciples burie him. Chriſt giueth reſt to his Diſciples: hee feedeth a multitude with fiue loaues. The Apoſtles are troubled on the ſea, and Chriſt walketh on the ſea: the ſicke that touch his garment are healed.

Chap. 7. containing 37 verſes.

THe Apoſtles are reprehended of the Phariſies for eating with vnwa-

shen hands, who transgresse Gods cō-
mandemēts by their traditiōs: we must
not say to our parents *Corban*: what
things indeed defile a man. Of the wo-
man of Syrophenissa: A man both
deafe and dumbe is healed: the peo-
ple confesse that Christ hath done all
things well.

Chap. 8. *containing* 38 *verses.*

THe miracle of the seuen loaues:
the Pharisies aske a signe of him:
hee warneth them to beware of the
leauen of the Pharisies, and of *Herod*:
hee giueth sight to a blind man: The
people haue sundrie opinions concer-
ning Christ: his Apostles know him
to be Christ the sonne of God. He tel-
leth them of his death and resurrecti-
on. He calleth *Peter* Sathan. To saue
and lose the life: they that are asha-
med of him, hee will bee ashamed of
them.

Chap. 9. *containing* 50 *verses.*

IEsus was transfigured in the moun-
taine: Christ is the sonne of the fa-
ther, who must bee heard: that *Elias* is
come. One miserablie tormented with
a Diuell is healed. All things are possi-
ble to him that beleeueth. Christ fore-
telleth his death and resurrection. The

dispute

disputc who ſhould be greateſt: Chriſt taketh a child in his armes: wee muſt auoid all occaſions of offence: he biddeth his Apoſtles to haue ſalt in themſelues, and peace one with another.

Chap. 10. *conteining* 52 *verſes.*

THe wife onely for fornication is to be put away: Chriſt rebuketh his diſciples that would not ſuffer little children to come vnto him. A rich man asketh Chriſt how he may poſſeſſe eternall life. The reward of the Apoſtles that forſooke all for Chriſts ſake. Chriſt foreſheweth his death. The requeſt of the ſonnes of *Zebedeus*. Blind *Bartimeus* is healed.

Chap. 11. *containing* 33 *verſes.*

CHriſt entereth into Ieruſalem riding on an aſſe, the fruitleſſe figtree is curſed, the buiers & ſellers are caſt out of the temple, the force of faith euen to remoue mountaines, the vertue of faith in praier, and how wee ſhould pray: we muſt forgiue one another. The Prieſts aske by what authoritie he doth thoſe things he did: they could not anſwere him whence *Johns* baptiſme was.

Chap. 12. *containing* 44 *verses.*

THe parable of the vineyard let out to husbandmen. Christ is the stone refused of the Iewes. Of tribute to be giuen to *Cæsar*. The Saduces denie the resurrection. A Scribe asketh what is the first command. To loue is better then sacrifice. How Christ is the son of *Dauid* We must beware of hypocrites. The poore widowes offering.

Chap. 13. *containing* 37 *verses.*

CHrist foretelleth the destruction of Ierusalem, he forewarneth them to beware of persecutions for the Gospel which shall be preached to al nations: of the great persecutions & false Prophets that shall be before Christs comming, whose houre is vncertaine, and therefore euery one ought to watch.

Chap. 14. *containing* 72 *verses.*

THe Priests conspire against Christ. *Mary Magdalen* annointeth him. He sendeth his Disciples to prepare the passeouer. He foretelleth of the treason of *Iudas*. The Lords supper is instituted. Christ is deliuered into the hands of men. *Iudas* betraieth him with a kisse. Christ is brought before *Caiphas*. *Peter* denieth him.

Chap.

Chap. 15. *containing* 47 *verſes.*

WHat things Chriſt ſuffered vnder *Pilat*, *Barrabas* is preferred before him. *Pilat* deliuereth him to be crucified, he is crowned with thorne. They ſpat on him and mocked him. *Simon* of Cyrene carried his croſſe. Chriſt is crucified betweene two theeues: he is reiled at. Hee giueth vp the ghoſt, and *Ioſeph* burieth him.

Chap. 16. *containing* 20 *verſes.*

THe womē come to the graue. Chriſt being riſen again appeareth to *Magdalen* and to others: he appeareth to the eleuen, and reproueth their vnbeliefe. His Apoſtles are ſent to preach and baptiſe: afterward he was receiued into heauen.

THE GOSPEL by Saint *Luke*.

The Argument.

SAint *Luke* in this goſpell doth handle the ſame argument con-

cerning the wordes and workes of Christ, which the other Euangelists haue handeled: but withall hee speaketh of many thinges omitted by other in their hystory, as for example. Chapter 1, That of *Iohn Baptists* conception, natiuitie, and circumcision: of Christs miraculous conception by the holie Ghost: the songes of *Iohn Baptists* mother, the Virgine *Marie*, and *Zacharie*. Chapter 2, An exact description of Christs birth, the Angels appearance to the sheepheards, & the song of the Angels: Christs circumcision, his presentation in the temple: the song of *Simeon*, *Anna* the Propheteſſe testimonie of Christ, his disputation in the Temple with the Doctors, at twelue yeares old. Chapter 3, His pedigree from his

his grandfather by the mothers side to *Adam*. Now after hee came to preach, *Luke* recordeth manie thinges omitted by others, as Chapter 4, His Sermon in the synagogue at Nazareth, with the euents thereof. Chapter 5, *Peters* last great draught of fish after a whole nights fruitlesse labour. Chapter 6, A long sermon of Christ to his Disciples in the plaine, which is thought diuers from that in the mount. *Mat.* 5. Chapter 7, The historie of the womã that washed Christs feet with her tears, &c. and by that occasiõ the parable of two debters. Chapter. 8. 9. Christs iourney and his companie through Samaria. Chapter 10, The sending out of the seuentie Disciples: of the Samaritane that fel amongst theeues: of *Marie* and

Martha. Chapter 11, Christs reprehension of the Pharisies in the house of a Pharisie, differing from that *Matth.* 23. Chapter 13, Christs answere to them that told him how *Pilate* mingled the blood of certaine Galileans with sacrifice: his curing of a woman bowed together: his answere to thē that told him of *Herods* subtilties. Chapter 14, His healing one of the dropsie on the Sabbath day: his reprehension of ambitious guests: the parable of the great supper. Chapter 15, Of the lost sheepe, lost groat, and the prodigall sonne. Chapter 16, The parable of the vniust steward: the rich glutton, and *Lazarus*. Chapter 17, Of the ten leapers. Chapter. 18, Of the vniust iudge: the Pharisie and Publicane praying in the temple. Chapter 19, *Zacheus*

cheus conuerſion: the parable of a great man going into a ſtrange countrie; and committing his goods to ſeruants. In Chriſts paſsion *Luke* recordeth ſomewhat wanting by others: as Chapter 23, How hee was ſent to *Herod*, entertained ſcornefully, and ſent back againe: and laſt of all Chapter 24, He mentioneth Chriſts appearing to the Diſciples, after his reſurrection, as they vvent to Emaus, and vvhat paſſed betwixt them: all vvhich argue that this hiſtorie, beſides that it confirmeth that vvhich others haue ſet downe, is not ſuperfluous.

The first Chapter, containing 80 Verses.

THe preface of Saint *Luke*. Of *Zacharias* and *Elisabeth*: the Angel sheweth the nativitie of *John Baptist*: *Zacharias* for his incredulitie is striken dumbe. The Angel saluteth *Marie*, and foretelleth Christs nativitie: *Marie* visiteth *Elisabeth*: she maketh a song: the song of *Zacharias* shewing that the promised Messias is come, as also the office of *Iohn*.

Chap. 2. containing 52 verses.

AVgustus Cæsar taxeth all the world, Christ is borne, the Angels sing, Christ is circumcised and *Mary* purified, Christ is presented to the Lord, *Simeon* taketh him in his armes, and singeth: *Anna* prophecieth: hee waxed strong in the spirit, & was found with the doctors in the temple, he was obedient to his parents.

Chap. 3. containing 38 verses.

IOhn preacheth the baptisme of repentance, and testifieth of Christ: Herod putteth Iohn in prison, John was supposed to be Christ: Christ is baptised, and his pedigree described.

Chap. 4. containing 44 verses.

IEsus fasteth, and is led into the wilderoesse to be tempted: the Diuell being ouercome, leaueth him: he teacheth in Nazaret to the great admiration of all men, a Prophet in his owne countrie is contemned: one possessed with a Diuel is cured: he commeth into Peters house, and healeth his mother in law: and restoreth many diseased to their health: The Deuils acknowledge Christ: he preacheth in other citties.

Chap. 5. containing 39 verses.

CHrist teacheth out of the ship: A great draught of fish is taken: certaine Disciples are called: A leaper is cleansed: one sick of the palsie hath his sinnes forgiuen and is healed: *Leui* is called: the fastings and afflictions of

of the disciples after Christs ascension, he eateth with sinners, and excuseth his as touching fasting: faint hearted disciples are likened to old bottels and worne garments.

Chap. 6. containing 49 verses.

THe Disciples plucke the eares of corne on the Sabbath, and Christ defendeth them: one with a withered hand is healed: after praier and watching he chuseth his Apostles: hee sheweth who are blessed: we must loue our enemies: we must not iudge rashly: with what fruit Gods woord is to be heard.

Chap. 7. containing 50 verses.

CHrist healeth the captains seruant: of the great faith of the Centurion: he raiseth the widdowes sonne from death at Nain: he answereth the disciples whome *Iohn* sent vnto him: he commendeth *Iohn* vnto the people: of *Iohns* peculiar kind of liuing: hee reproueth the Iewes for their vnfaithfulnesse: he eateth with the Pharisies: the sinfull woman washeth his feete with hir teares, and hee forgiueth hir sinnes.

Chap.

Chap. 8. containing 56. verses.

CHrist with his disciples go from towne to towne to preach: the women minister vnto him of their goods: he sheweth the parable of the seed, & of the candle: who are Christs mother and brethren: he rebuketh the winds: he deliuereth the man possessed with a legion: the deuils enter into the swine, and therfore the Gaderenes reiect Christ: he healeth *Iairus* daughter, and a woman with a bloody issue: he biddeth them not to weepe for her.

Chap. 9. containing 62 verses.

CHrist sendeth his twelue Apostles to preach: *Herod* heareth tell of him, and doubteth who it should be, whom the common people iudged him: hee feedeth fiue thousand with fiue loaues and two fishes: the Apostles confesse Christ to be God: of loosing the life: Christ is the sonne of God, whom we ought to heare: a mans sonne tormented grieuously with a deuill is healed: the Apostles striue who should be chiefe: of the man that cast out deuils in Christs name: the Samaritanes would not receiue Christ: he reproo-

ueth

ueth his Apoſtles for deſire of auenge: of the three that would follow Chriſt, but on diuers conditions.

Chap. 10. *containing* 42 *verſes.*

CHriſt ſendeth the ſeuenty to preach: the vnthankfull citizens are charged with impiety: the diſciples returning home are warned to be humble: Chriſt thanketh his father for reuealing ſuch things to babes: he anſwereth the Scribe and telleth him who is his neighbour: *Martha* receiueth the Lord into her houſe: *Mary* is attentiue to his word.

Chap. 11. *containing* 54 *verſes.*

CHriſt teacheth his diſciples how to pray: he driueth out the dumb deuill: he rebuketh the Phariſies who ſaid he caſt out deuils through *Beelzebub*: Chriſt ſheweth the woman that cryed vnto him who are bleſſed: the Iewes require ſignes: Chriſt being feaſted of the Phariſies, reproueth the outward ſhew of holineſſe.

Chap. 12. *containing* 59 *verſes.*

CHriſt warneth the multitude of the leauen of the Phariſies: that we ſhould not feare man but God: the reward

reward of them that confesse Christ: the parable of the rich man whose land was very fertil: Christ would not passe his calling to be a iudge: we ought not to care for earthly things, but to seeke Gods kingdom: of the thiefe in the night: Christ came to send debate.

Chap. 13. *containing* 35 *verses.*

BY the Galileans whose blood *Pilat* mingled with sacrifice, and those that were slaine vnder Siloam, we are taught not to condemne all men for wicked which suffer: the figtree that bare no fruit: he healeth the woman vexed with a spirit of infirmity and bowed togither: to lose an oxe on the Sabbath day: by the parable of the graine of mustard seed, and diuers similitudes, he declareth what Gods kingdom is: the number of them that shall be saued is small: he tearmeth *Herod* that foxe, and sheweth that no worldly pollicie can let Gods counsell.

Chap. 14. *containing* 35 *verses.*

IEsus eateth with the Pharisies, healeth the dropsie on the Sabbath: not to desire the chief rooms, but to be lowly, and

and to call the poore to our tables: he telleth of those that were bidden to the great supper, some were compelled: by the parable of him that would build a tower, he forewarneth them that will follow him, to cast their accounts before: the salt of the earth.

Chap. 15. *containing* 31 *verses.*

THe Pharisies murmure because Christ receiueth sinners: the louing mercy of God is set forth in the parable of the lost sheepe: that there is ioy in heauen for one sinner: the parable of the groat: of the prodigall sonne.

Chap. 16. *containing* 31 *verses.*

CHrist exhorteth his to wisdom and liberality, by the example of the steward accused to his master: no seruant can serue two masters: of the law and the Prophets: not to put away ones wife: of the rich man and *Lazarus*.

Chap. 17. *containing* 37 *verses.*

CHrist teacheth to auoid occasions of offence, and to forgiue him that trespasseth against vs: the Apostles pray for the encrease of faith:

we

we are all vnprofitable ſeruants: he healeth the ten lepers: he ſpeaketh of the latter dayes, and end of the world.

Chap. 18. *containing* 43 *verſes.*

BY the example of the vniuſt iudge and the widow, Chriſt ſheweth how to pray: of the proud Phariſie, & the Publicane: by the example of children he exhorteth to humility: of that ruler whom Chriſt commanded to ſell all: the reward of the Apoſtles that forſooke all: of the croſſe: he foretelleth his death: a blind man receiueth ſight.

Chap. 19. *containing* 48 *verſes.*

ZAcheus climeth to ſee Chriſt: he is called downe: Chriſt dineth with him: he maketh reſtitution: of ten pieces of money deliuered to ſeruants to occupy withall: Ieſus entreth into Ieruſalem riding vpõ an aſſe: the people reioyce: Chriſt foretelleth the deſtruction of the city with teares: hee caſteth the buyers and ſellers out of the Temple.

Chap. 20. *containing* 47 *verſes.*

CHriſt ſtoppeth the mouthes of his aduerſaries, by asking whence

Johns

Iohns baptisme was: hee noteth the wickednes of the Priests, by the parable of the vineyard and husbandmen: of tribute to *Cæsar*: he conuinceth the Sadducees denying the resurrection: how Christ is the sonne of *Dauid*: he reproueth the ambition of the Scribes in that they go in long robes, &c.

Chap. 21. *conteining* 38 *verses.*

THe poore widows liberality is commended by Christ: he declareth the destruction of the temple, and Ierusalem: he foretelleth them of false teachers, and of troubles to come; and the signes going before the last iudgement: he taught his disciples both day and night.

Chap. 22. *containing* 71. *verses.*

IVdas selleth Christ: the Apostles prepare the passeouer: the Lords supper is instituted: they striue who shall be greatest, and he reproueth them: Satan desireth to winow them: Christ sheweth that they wanted nothing: he prayeth in the mount: he sweateth blood: *Iudas* betrayeth him: *Malchus* eare is cut off, and healed: they bring him to the high priests house: *Peter* denyeth him thrise, and repenteth:

Christ

Christ is mocked and stricken: hee confesseth himselfe to be the sonne of God.

Chap. 23. containing 56 verses.

CHrist is accused before *Pilat*: he is sent to *Herod*: he is mocked: *Barabbas* is chosen before him: *Pilat* yeeldeth him vp at the Iewes request: *Simon* of Cyrene beareth his crosse: the women bewaile him: he is crucified: one of the thieues reuileth him, the other is conuerted: he dieth, and is buried.

Chap. 24. containing 53 verses.

THe women come to the sepulchre: they report that vnto the Apostles which they heard of the Angels: Christ doth accompany two going to Emaus, and expoundeth the scripture to them: he offereth him selfe to his Apostles to be handled: he promiseth the Holy Ghost, and is caried vp into heauen.

THE

THE GOSPEL by Saint *Iohn*.

The Argument.



Iohn at the request of the Bishops of Asia writ this treatise as *Hierome* affirmeth, and that against *Ebion* and *Cerinthus* who denied the diuinity of Christ, which is prooued plainly in this booke. It entreateth of Christs birth and passion, as do the other Euangelists: but he mentioneth certain speeches and miracles done by Christ, which the others omit. The speeches which *Iohn* alone recordeth are these: that with

Nicode-

Nicodemus of regeneration, *chap.* 3. with the woman of Samaria of the water of life, *chap.* 4. with the Iewes about him that was healed by him after 38 yeeres ſickneſs: with the multitude of the bread of life, *chap.* 6. with the Phariſies in the tẽple, where he obiecteth their blindneſſe to them, *chap.* 8. of the good ſhepheard and ſheepe, *chap.* 10. with *Martha* of the reſurrectiõ, *chap.* 14, 15, 16. with his diſciples after his laſt ſupper, of the comforter, *chap.* 17. his prayer to his father for his Church, *chap.* 20. with *Thomas* of faith, *chap.* 21. with *Peter* of louing him and feeding his flock. The miracles which *Iohn* alone recordeth are *chap.* 2. of water turned into wine: *chap.* 5. of him that was healed after he had lyen 38 yeeres: *chap.* 9. of him that was

cured

cured being borne blind: chap. 11. of *Lazarus* restored to life: he giueth *Ezechiels* eagle for his cognisance, as the ancient writers say, because he could pearce as it were, the beames of Gods maiesty, and so plainly behold the deity of Christ.

The first Chapter, containing 51 verses.

THe Word begotten of God before all worlds, and which was euer with the father, is made man. *Iohn* was sent from God to testifie of Christ: he preacheth of Christs office: the calling of *Andrew, Peter, Philip*, and *Nathanael*.

Chap. 2. containing 25 verses.

CHrist turneth water into wine: he goeth downe to Capernaum, and from thence to Ierusalem, and casteth the buyers and sellers out of the temple; he foretelleth that the temple of his

his body ſhall be deſtroyed of the Iewes, and that he will raiſe it againe: many beleeue in him ſeeing his miracles.

Chap. 3. containing 36 verſes.

CHriſt inſtructeth *Nicodemus* in the principles of regeneration: the braſen ſerpent: the great loue of God towards the world: *Iohn* baptizeth, teacheth that he is not Chriſt, and teſtifieth of him.

Chap. 4. containing 54 verſes.

IEſus being weary asketh drinke of a woman of Samaria: he telleth her of the true worſhip, and that himſelfe is the Meſsias; his meat is to do his fathers will: the Samaritans beleeue in him, and alſo the Galileans: he healeth the rulers ſonne.

Chap. 5. containing 47 verſes.

ONe lying at the poole Bethesda hauing beene diſeaſed eight and thirty yeeres, is healed of Chriſt on the Sabbath day: the Iewes that raſhly find fault with that his deed, he conuinceth with the authority of his father: he prooueth his diuine power by many reaſons, yea and by the teſtimony of *Moſes*.

Chap.

Chap. 6. containing 71 verses.

IEsus feedeth fiue thousand with fiue loaues and two fishes: he goeth apart from the people that they should not make him king: as his disciples were rowing he commeth vnto them walking on the water: he reasoneth of the true and euerlasting bread of life, reprooving them that follow him for their bellies sake: the Iewes murmure, & many of his disciples depart from him: the Apostles confesse him to be the sonne of God.

Chap. 7. containing 53 verses.

CHrist after his kinsmen were gone vp to the feast of tabernacles, goeth thither priuily: there are diuers opinions of him among the people: he teacheth in the temple: the priests command to take him: the Pharisies rebuke the officers because they haue not taken him, and *Nicodemus* for taking his part.

Chap. 8. containing 59 verses.

CHrist deliuereth her that was taken in adultery: he is the light of the world: he sheweth from whence he is come:

come: the Pharisies aske where his father is, who are free, and the sonnes of *Abraham*: the deuill is the father of lying: he defieth his enemies that they can not rebuke him of sinne: and being persecuted, he withdraweth himselfe.

Chap. 9. containing 41 verses.

CHrist giueth sight on the Sabbath day to him that was borne blind; who, after he had long reasoned with the Pharisies, was cast out of the Synagogue: Christ endueth him with the knowledge of the euerlasting light: the Pharisies aske whether they were blind.

Chap. 10. containing 42 verses.

CHrist prooueth that the Pharisies are the euill shepheards, and by many reasons that himselfe is the true shepheard: and thereof ariseth dissension about him: he is asked whether he be that Christ his workes declare that he is God; and in that princes are called gods: they take vp stones to stone him, and go about to take him, but he escapeth.

Chap. 11. containing 57 verses.

CHrist to shew that he is the life and the resurrection, raiseth vp *Lazarus*

being buried foure daies: as the priests were consulting against him, *Caiaphas* prophesieth that one must die for the people: they command to seeke Christ and take him; but he getteth him out of the way.

Chap. 12. *containing* 50 *verses.*

AS Christ is at supper *Mary* annointeth his feet: *Iudas* findeth fault with her, but Christ excuseth the fact; some affect Christ, some rage against him and *Lazarus*: as he goeth to Ierusalem they strawed branches of trees: the Grecians desire to see him: hee sheweth the commodity of loosing the life: he prayeth against the houre: the fruit of his death to draw all vnto him: he exhorteth them to beleeue while they haue light: the chiefe rulers which beleeue dare not confesse him for feare.

Chap. 13. *containing* 38 *verses.*

CHrist, to commend humility to his Apostles, washeth their feet: he noteth *Iudas* for a traitour by an euident token: he commendeth charity vnto them; and foretelleth *Peter* of his deniall.

Chap.

Chap. 14. containing 31 verses.

HE comforteth his disciples, by ascending into heauen to prepare a place, shewing his diuinity & the fruit of his death: that he is the way, the truth, and the life: he promiseth the comforter; and setteth out his office: he promiseth his peace.

Chap. 15. containing 27 verses.

BY the parable of the vine & braunches, he sheweth how the disciple may beare fruit: he commendeth vnto them mutuall loue, and exhorteth them to beare afflictions patiently by his owne example: the office of the Holy Ghost, and the Apostles.

Chap. 16. containing 33 verses.

HE foretelleth the disciples of persecution, and comforteth them with the promise of the Holy Ghost, and declareth his office: hee compareth their trouble to a woman in trauell, and telleth them he will see them againe; and then whatsoeuer they aske shall be granted: of peace in Christ, and in the world affliction.

Chap.17. containing 26 verſes.

CHriſt prayeth that his glory togi-ther with his fathers may be made manifeſt: he prayeth for his Apoſtles and all beleeuers.

Chap. 18. containing 4 verſes.

CHriſt is betrayed: the words of his mouth ſmite the officers to the ground: *Peter* ſmiteth off *Malchus* eare. Chriſt is led to *Annas*, and from him to *Caiaphas:* he anſwereth the officer that ſmote him with the rod: *Peter* denieth him: being deliuered to *Pilat*, he declareth his kingdom.

Chap.19. containing 42 verſes.

PIlat, when Chriſt was ſcourged, and crowned with thorne, was deſirous to let him looſe; but being ouercome with the outrage of the Iewes, he deliuereth him to be crucified: they caſt lots for his garments: Ieſus committeth his mother to *Iohn:* hauing taſted vineger, he dieth; and being dead, his ſide is pearced with a ſpeare: he is buried.

Chap.

Chap. 20. *containing* 31 *verses.*

MAry bringeth word that Christ is risen: *Peter* and *John* run to see it: Iesus appeareth to *Mary* and to the disciples that were togither in the house: *Thomas* before faithlesse, now beleeueth.

Chap. 21. *containing* 25 *verses.*

IEsus appeareth to his disciples as they were fishing; whom they knew by a miraculous draught of fishes: he commandeth *Peter* earnestly to feed his sheepe: he foretelleth *Peter* of the manner of his death; all that Christ did could not be written.

THE ACTES of the *Apostles.*

The Argument.

THe Euangelist *S. Luke* doth in this booke entreate of the estate of the Church from the

time that Christ ascended into heauen, till the time that *Paul* came vnto Rome: the seuerall things are these: the receiuing of the Holy Ghost as Christ promised; the conuersion of three thousand at one sermon: miracles done by *Peter*, the Apostles imprisonment seuerall times, and deliuery: the sudden death of *Ananias* and *Saphira*: the ordination of Deacons: *Stenens* courage, and martyrdome: the sorcery, conuersion, and hypocrisie of *Simon Magus*: of the Eunuches conuersion: *Pauls* persecution, & miraculous conuersion: *Peters* iourney to *Cornelius*, and by it the conuersion of the Gentiles: a prophecie of famine, and how it might be preuented: *Herods* persecution of the Church: miraculous effect of the word amongst the Gen-

Gentiles: ſeuerall iarres of the Apoſtles amongſt themſelues: *Pauls* ſeuerall impriſonments, croſſes, deliuerances, and great labour in the word: his confeſsion of faith before the Iewes: apologie before *Felix* & *Feſtus*: he appealeth to *Ceſar*: anſwereth *Agrippa* ſo, as he approoueth his innocencie: his dangerous iourney to Rome, and abode there for the ſpace of two yeeres.

The firſt Chapter, containing 26. verſes.

Luke tyeth this hiſtory to his Goſpell: Chriſt telleth his diſciples it is not for them to know the times & ſeaſons. Chriſt being taken into heauen, the Apoſtles being

being warned by the Angell, returne and giue themselues to prayer: by *Peters* motion *Matthias* is chosen into *Iudas* roome.

Chap. 2. containing 47 verses.

THe Apostles being filled with the Holy Ghost speake with diuers tongues: they are thought to be drunke, which thing *Peter* disproueth, and sheweth by the visible graces of the spirit, that Christ is come, and that he is the Messias: and seeing their hearts astonished, he exhorteth to repentance; and baptizeth a great multitude that were conuerted: the godly exercise charity, and diuers vertues of the faithfull.

Chap. 3. containing 26 verses.

PEter goeth into the temple with *Iohn*: he healeth the creeple: the people gathered togither to see the miracle: he expoundeth the mystery of our saluation in Christ, accusing their ingratitude; and requiring their repentance.

Chap. 4. containing 37 verses.

PEter and *Iohn* are taken out of prison, and brought before the coun-

sell:

sell: they speake boldly in Christs name, and are forbidden to speake in that name: the disciples pray for the good successe of the Gospell: many sell their possessions; of whom *Barnabas* is one.

Chap. 5. containing 42 verses.

ANanias for his deceit in keeping back part of the price is punished, and likewise *Saphira* his wife: by diuers miracles of the Apostles the faith is encreased: the Apostles that were imprisoned are deliuered by an Angell; and being before the Synode of the Priests, through *Gamaliels* counsell are kept aliue; and being beaten, they glorifie God.

Chap. 6. conteining 15 verses.

THe Apostles appoint the office of deaconship to seuen chosen men, of whom *Steuen* full of faith is one; who is accused as a transgressour of *Moses* law.

Chap. 7. containing 60. verses.

STeuen pleading his cause, sheweth that God chose the fathers before *Moses* was borne, and before the temple was built, and that all outward

ceremonies were ordained according to the heauenly patterne, he rebuketh the hardnecked Iewes; and they gnashing their teeth, stone him to death: *Saul* keepeth the tormentors clothes.

Chap. 8. *containing* 40 *verses.*

THe godly lament *Steven* and bury him: *Saul* with the Iewes maketh hauock of the Church: the faithfull scattered preach here and there: Samaria being seduced by *Simon* the sorcerer is conuerted by *Philip*, and confirmed by the Apostles: the couetousnes and hypocrisie of *Simon* is reprooued: *Philip* baptizeth the Ethiopian Eunuch, whom he found in his charet reading the scriptures.

Chap. 9. *containing* 43 *verses.*

SAul going to Damascus is stricken to the ground by the Lord: *Ananias* is sent to baptize him: he escapeth the Iewes being let downe through the wall: by *Barnabas* meanes the Apostles receiue him: *Peter* healeth *Eneas*, raiseth *Tabitha*, and conuerteth many to Christ: he lodgeth in a tanners house.

Chap.

Chap. 10. *containing* 48 *verſes.*

Cornelius admoniſhed by an Angell, ſendeth for *Peter*: *Peter* by a viſion is taught not to deſpiſe the Gentiles: he preacheth the Goſpell to *Cornelius* and his houſhold: they hauing receiued the Holy Ghoſt, are baptized.

Chap. 11. *containing* 30 *verſes.*

Peter being accuſed, ſheweth the cauſe why he went to the Gentiles, and the Church, approoueth it: the Church encreaſeth: *Barnabas* & *Paul* preach at Antiochia, where the diſciples are called Chriſtians: *Agabus* foretelleth of a famine, and ſheweth the remedy.

Chap. 12. *containing* 25 *verſes.*

Herod perſecuteth the Chriſtians: he killeth *Iames*, and putteth *Peter* into priſon, whom the Lord deliuereth by an Angell: *Herod* is pacified with them of Tyrus: and taking to himſelfe the honour due to God, is eaten of wormes, and dieth: the Goſpell flouriſhed: *Barnabas* & *Saul* tooke *Iohn* and *Marke* with them.

Chap.

Chap. 13. *containing* 52 *verſes.*

PAul and *Barnabas* are ſeparated to preach among the Gentiles: *Elymas* the ſorcerer for withſtanding them is ſtroken blind: *Marke* left them: at Antioch they preach the Goſpell, the Iewes vehemently withſtanding them: the Gentiles deſire to heare *Paul* againe: the Iewes are reiected: they that are ordained to life beleeue: the fruits of faith.

Chap. 14. *containing* 28 *verſes.*

GOD giueth ſucceſſe to his word: *Paul* and *Barnabas* preach at Iconium, and are perſecuted: at Lyſtra *Paul* healeth a creeple: they would ſacrifice to them, but are forbidden: *Paul* by the perſwaſion of certaine Iewes is ſtoned: they confirme the diſciples in faith and patience, appoint miniſters; and paſsing through diuers Churches, they returne to Antioch.

Chap. 15. *containing* 41 *verſes.*

CErtaine go about to bring in circumciſiõ at Antioch: about which matter the Apoſtles conſult, and ſend by

by letters what must bee done: *Paul* and *Barnabas* are at great variance about *Iohn*: *Marke* and he seperate companie.

Chap. 16. *containing* 40 *verses.*

PAul hauing circumcised *Timothie* taketh him with him: the spirit calleth them from one countrie to another: Lidia is conuerted: they cast out a spirit of diuination out of a maid and are therefore whipped: being imprisoned, the prison dores are opened, and the iailor is conuerted: and they are deliuered as Romans.

Chap. 17. *containing* 34 *verses.*

PAul preacheth at Thessalonica, where some receiue him, others reiect him: the Iewes drew forth *Iason*: *Paul* is sent to Berea, from thence comming to Athens, in Mars-street he preacheth the liuing God to them vnknowne, and many are conuerted.

Chap. 18. *containing* 28 *verses.*

PAul laboureth with his hands and preacheth to the Gentiles at Corinth. He is detested of the Iewes, yet receiued of many and comforted of the

the Lord, hee is accuſed before *Gallio* who refuſeth to meddle with religion: from thence hee ſayled to Syria and ſo to Epheſus: of *Pauls* vow: at Galatia and Phrygia he ſtrengthneth the Diſciples: *Apollos* being more perfectlie inſtructed by *Aquila*, preacheth Chriſt with great efficacie.

Chap. 19. *containing* 41 *verſes.*

CErtaine Diſciples at Epheſus, who hauing onely receiued *Iohns* baptiſme, and knew not the viſible gifs of the holy ghoſt wherewith God had beautified his ſons kingdome, are baptized in the name of *Jeſus*: the Holy Ghoſt is giuen by *Pauls* hands: the Iewiſh exorciſts that tooke vpon them to coniure, are beaten of the Diuell: coniuring bookes are burnt: *Demetrius* raiſeth ſedition againſt *Paul*, vnder pretence of *Diana*, and yet God deliuereth his, and appeaſeth the people by the towne clarke.

Chap. 20. *containing* 38 *verſes.*

PAul goeth into Macedonia & Grecia. At Troas he preacheth til midnight: *Eutychus* fell downe dead from a window, and hee raiſeth him to life: at Miletum hauing called the elders

ders of the church together, he committeth the keeping of Gods flocke vnto them, and declareth what things shall come on himselfe and others, he maketh his praier with them, and departed from them by ship.

Chap. 21. *containing* 40 *verses.*

PAul goeth toward Ierusalem, the faithfull pray together on the shoare: at Cæsarea he abode with *Philip* the Euangelist, who had foure daughters Propheteſſes: *Agabus* foretelleth him of his bonds: after he came into the temple, the Iewes laid hands on him: *Lisias* the captaine taketh him from them.

Chap. 22. *containing* 30 *verses.*

PAul yeeldeth a reason of his life and doctrine, and the Iewes beare with him a while, but at last they cried away with him, and commanded him to be scourged: but hee escapeth by reason he was a Cittizen of Rome.

Chap. 23. *containing* 35 *verses.*

AS *Paul* pleadeth his cause, *Ananias* commaundeth them to smite him,

him, through his answere that hee was a Pharisie, there ariseth dissention among his accusers: the Lord by night encourageth him: the laying in wait of the Iewes for him is declared vnto the chiefe captaine, who sendeth him safe to *Fælix* the gouernour.

Chap. 24. *containing* 28 *verses.*

TErtullus accuseth *Paul*: hee answereth for himselfe, hee preacheth Christ to the gouernour and his wife. *Fælix* hopeth but in vaine to receiue a bribe, and going from his office, leaueth *Paul* in prison.

Chap. 25. *containing* 27 *verses.*

FEstus succeeding *Fælix*, commãdeth *Paul* to be brought forth. *Paul* appealeth vnto *Cæsar*. *Festus* openeth *Pauls* matter before king *Agrippa* & bringeth him before him that he may vnderstand his cause.

Chap. 26. *containing* 32 *verses.*

PAul in the presence of *Agrippa* declareth his life from his childhood, and his calling, with such efficacie that hee almost persuadeth him to Christianitie. *Festus* iudgeth him mad, to whom he answereth very modestly.

Agrippa

Agrippa and his company depart doing nothing in *Pauls* matter.

Chap. 27. containing 44 verses.

PAul being now to saile towardes Rome foretelleth the danger of the voiage, but is not beleeued: they are tossed to and fro in the tempest, & suffer shipwracke, yet all come safe to land.

Chap. 28. containing 31 verses.

THe Barbarians shew courtesie towards *Paul* and his companie: A viper is on *Pauls* hands, hee shaketh her off without harme: *Publius* and others are healed by him, and being furnished by them in things necessarie, he departeth to Rome: hee declareth to his brethren the cause of his comming and preacheth there two yeares.

THE

THE EPISTLE of Saint *Paul* to the Romanes.

The Argument.

PAul in this Epistle hauing saluted the Romans, intreateth especially of foure points of doctrine, to wit of iustification, sanctification, predestination, and good works: for the first, he proueth that a man is iustified by faith in Christ without the workes of the law: this hee teacheth frō the sixteenth vers. of the first chapter, till the beginning of the sixt: for the second

cond point, he teacheth that all they who are iustified, they also are sanctified, that is, by the vertue of Gods spirit, renued both in soul & bodie: but this sanctification it is in this life imperfect: because that in the most regenerate the dregs of sin do still remain: & hauing spoken of sanctificatiō, he moueth the Romans to patience in afflictiōs which are inflicted vpō the godlie for their further increase in the grace of sanctification, & of these he intreateth in the 6, 7, 8 Chapters. Then he cōmeth as it were abruptly to speake of predestination, that is, of gods eternal decree to elect some, & reiect others: in this doctrine of predestination, the Apostle teacheth that all those promises which were made vnto the Iews did indeed belong vnto the elect, and were

in

in them properly accomplished
and as for the infidelitie of the
greatest part of the Iews of his
time, that did depend vpon the
eternall reprobation and reie-
ction of God; the which with-
out doubt is on Gods part most
iust, whatsoeuer the reason of
man can obiect against it: and
therefore in the eleuenth chap-
ter hee concludeth this disputa-
tion with an admiration of
Gods vnsearchable both iu-
stice, and wisedome. And as for
the fourth part of this Epistle,
he in the twelfth chapter and so
following, exhorteth to good
workes, as charitie, obedience,
and concludeth his last Chap-
ter vvith manie particular salu-
tations.

The

The first Chapter, containing 31 verses.

PAul first sheweth on what authoritie his Apostleship stãdeth, he sheweth his readie mind and commendeth the Gospell, by which God setteth out his power, to those that are saued by faith: the vse of the creatures, which men vnthankfully abusing, Gods wrath was worthely poured on them, so that they runne headlong into all kind of sin.

Chap. 2. containing 29 verses.

HE bringeth all before Gods iudgement seat fearing the hypocrites and comforting the godly: the excuse that the Gentiles might pretend of ignorance hee taketh quite away: the Iewes hee vrgeth with the written law and proueth al to be sinners; the Gentiles by their conscience, the Iewes by the law written.

Chap. 3. containing 31 verses.

HEe giueth the Iewes some prefer-
mēt for the couenants sake, but yet
such as wholy depēdeth on Gods mer-
cie: that both Iewes and Gentiles are
sinners, he proueth by scripture: and
shewing the vse of the Law, hee con-
cludeth that we are iustified by faith
without the works of the law.

Chap. 4. containing 25 verses.

HEe declareth that Iustification is a
free gift, euen by them of whom
the Iews most boasted, as of *Abraham*,
and of *Dauid*: and also by the office of
the law, and by faith, and ten times in
the chapter hee beateth on this word
Imputation.

Chap. 5. containing 21 verses.

CHrists righteousnes is here ampli-
fied, which is laid hold on by faith:
Christ was giuen for the weake and
simple: Christ is compared with *Adam*:
death with life: and the law with
grace.

Chap.

Chap. 6. containing 23 verses.

BEcause no man should glory in the flesh, he sheweth, by the vertue and end of Baptisme, that regeneration is ioyned with iustification: and therefore exhorteth to godly life, & briefely maketh mention of the law transgressed.

Chap. 7. containing 25 verses.

HEe declareth what it is, to bee no more subiect to the law, by an example taken from the law of marriage: and lest the law should seeme faultie, he proueth that our sinne is the cause that the same is an occasion of death, being giuen vs vnto life. Hee setteth out the battaile betweene the flesh & the spirit, shewing therein how Christ hath deliuered vs from the curse.

Chap. 8. containing 39 verses.

HE concludeth that there is no condemnation to them, who are grafted in Christ through his spirit, howsoeuer they be yet burdened with sins, shewing that Christ fulfilled the law for vs, that the faithfull ought to fauour the good thinges of the spirit

ſpirit in that they liue through that ſpirit whoſe teſtimonie driueth away all fear, & aſſureth them that all things worke for their good, of Gods fore-knowledge.

Chap. 9. containing 33 verſes.

HE anſweareth an obiection that might be made on the Iewes behalfe, by telling of the two ſorts of *Abrahams* children, & that God worketh all things herein according to his wil, euen as the potter doth: he proueth the calling of the Gentiles & the reiection of the Iewes by the teſtimonie of the Prophets.

Chap. 10. containing 21 verſes.

AFter hee hath ſhewed his zeale to them, he handleth the effects of election, that ſome refuſe and ſome embrace Chriſt who is the end of the law: and ſheweth the difference betwixt the iuſtice of the law and faith: that faith commeth by hearing: he ſheweth that *Moſes* foretold the calling of the Gentiles, and *Eſaias* the hardening of the Iewes.

Chap. 11. containing 36 verſes.

LEaſt the caſting off the Iews, ſhould be

be vnderstood according to the outward appearance: he sheweth that *Elias* was in times past deceiued, and that seeing they haue an holy roote, many of them likewise shall be holy: he exhorteth the Gentiles in this to bee humble, and in admiration crieth out that Gods iudgements are vnsearchable, hauing shewed also that the gifts of God are without repentance.

Chap. 12. *containing* 21 *verses.*

HE exhorteth to that worship which is acceptable to God: to loue vnfained, euen to our enemies without seeking reuenge.

Chap. 13. *containing* 14 *verses.*

THe Apostle willeth vs to submit our selues to Magistrates, to loue our neighbour, to liue vprightly, & to put on Christ.

Chap. 14. *containing* 24 *verses.*

HE would haue vs soe to behaue our selues that the weake in faith bee not offended through our fault, & also not to iudge rashly of the stronger, that within the bounds of edification and charitable supporting one another, Christian libertie may consist.

Chap. 15. *containing* 33 *verses.*

THe ſtronger muſt imploy their ſtrength to ſtrengthen the weake, by Chriſts example: and by the mercie of God, who is the cauſe of ſaluation both to the Iew and Gentile: the cauſe of this Epiſtle to put them in remembrance to continue, hee ſheweth his zeale towards them, and requireth the like.

Chap. 16. *containing* 27 *verses.*

HE commendeth *Phebe*, and ſendeth greeting to many, he admoniſheth them to beware of falſe brethren, and to bee circumſpect: hee prayeth for them, and giueth thankes to God.

THE

THE FIRST Epistle of Saint *Paul* to the Corinthians.

The Argument.

THE Apostle *Paul* hearing of many dissentions that were amongst the Corinthians, by the wickednesse of false teachers, seeketh to redresse thē in this Epistle: and first he reproueth their dissention concerning their teachers, in that some admired one mans gifts, others another: & withall reproueth the ambitiō of the teachers themselues: then in the fift Chapter, hee findeth fault with them that they did suffer an incestuous person amongst them.

In the sixt Chapter hee reproo-
ueth their going to Law vnder
infidels, and dehorteth them
from fornication, which many
Gentiles thought no sinne. In
the seuenth Chapter he intrea-
teth of wedlocke, and absolueth
many doubts about it: & by the
way speaketh of circumcision,
vncircumcision, libertie and ser-
uitude, which are nothing in
Christ. The eight Chapter is
of meats sacrificed to idols, how
they may, and may not be eate:
in the ninth, by his example hee
teacheth them to beare with
the weake: in the tenth by
Gods iudgement vpon the aun-
cient Iewes, he forbiddeth ido-
latrie, and frequenting of idola-
trous feastes: the eleuenth is of
apparell decent for men and wo-
men, and of the holy vse of the
Lords Supper: the twelfth of

the

the holie vse of spirituall gifts: in the thirteenth he compareth loue with other gifts, & maketh that to bee chiefe, yea before faith & hope: in the fourteenth he compareth prophecie, that is, preaching of Gods word with other gifts, & maketh it chiefe: in the fifteenth he prooueth by many arguments the resurrectiō from the dead: in the last chapter he putteth them in mind of a collection for the poore: he hopeth to come to thē: commendeth to them *Timothy*: excuseth *Apollos* for not cōming to thē: exhorteth them to constancie: commendeth vnto them seuerall persons: saluteth them from other: and denounceth an heauie curse against them that loue not the Lord, and so wishing them wel, testifieth his loue vnto them.

The first Chapter, containing 31. verses.

AFter the salutation, which in effect is an exhortation; hee reprehendeth the Corinthians sects and diuisions, and recalleth them from pride, to humilitie: for hee ouerthrowing all worldly wisedome, aduaunceth onely the preaching of the crosse, shewing that God hath not chosen the wise of the world, to that purpose, that no man might glorie in himselfe.

Chap. 2. containing 16 verses.

HEe setteth downe the platforme of his preaching, which was according to the tenour of the Gospel: shewing that it was in respect of mans wisedō, base: but noble in respect of the spirituall power, and efficacie: and so concludeth, that flesh and bloud cannot rightly iudge thereof.

Chap.

Chap. 3. containing 23 verses.

THe Apostle sheweth, that hee preached small matters to thē, because they were yet carnall, following some *Paul*, some *Apollos*: shewing them that they ought not to attribute their saluation to the ministers, but to God: that the ministers office is to plant and water: he warneth them to beware of erroneous doctrines, shewing that he hath layd the foundation, & that there is none other. Hee warneth them not to defile the Temple of God, which they are, by following prophanesse through the wisedome of the flesh.

Chap. 4. containing 21 verses.

PAul bringing in the definition of a true Apostle, sheweth, that humilitie ought rather to be an honour, thē a shame to him, although it made him contemned of them, he sheweth euidently that he neyther had care of his honour, nor of his belly, he commendeth vnto thē *Timothie*, shewing that he himselfe will also returne vnto thē shortly.

Chap. 5. containing 13 verses.

HE reproueth ſharpely their negligence that they wincked at him who cõmitted inceſt with his mother in law, he would haue him excommunicate, leaſt others be infected: he exhorteth them to imbrace puritie and flie wickedneſſe, to purge out the old leauen and to be a new lumpe.

Chap. 6. containing 20 verſes.

HE inueieth againſt their contentions in law matters, vexing one another vnder iudges which were infidels to the reproch of the Goſpell: he threatneth fornicators and ſuch like: reproouing the abuſe of Chriſtian libertie: ſhewing that we ought to liue purely becauſe we are the members of Chriſt, and temples of God.

Chap. 7. containing 40 verſes.

HEre the Apoſtle anſwereth to certaine queſtions which the Corinthians made: as of ſingle life: ſhewing that marriage is the remedie againſt fornication, and that it may not be broken: of marriage betweene the faithfull

faithfull and vnfaithfull: of circumcision: of seruitude: shewing that euery one ought to abide in the same vocation wherein he is called, hee sheweth that the end of virginitie should be to seeke to please the Lord: and sheweth who ought to marrie, intreating also of second marriage.

Chap. 8. *containing* 13 *verses.*

HE rebuketh them that vse their libertie to the offence of others, in going to idolatrous sacrifices: hee restraineth the abuse of christian libertie, and sheweth that knowledge must be tempered with charitie.

Chap. 9. *containing* 37 *verses.*

HE sheweth that he willingly abstained from the libertie which God gaue him, least in things indifferent he should offend any, he sheweth that our life is a race exhorting them to run as they haue begun.

Chap. 10. *containing* 33 *verses.*

HE feareth them with the example of the Iews, that they trust not carnally in the outward signes of grace, exhorting them to flie idolatrie, be-

cause they cannot be the partakers of the Lords table, & the table of diuels, to haue cõsideration of our neighbour in things indifferent.

Chap. 11. *containing* 34 *verses.*

PAul blameth the Corinthians for that in their holie assemblies, men pray hauing their heads couered: and women bare headed: & because their meetings tend to euill, and they intermingled prophane bankets with the holie supper of the Lord, which he requireth to be celebrated according to Christs institution.

Chap. 12. *containing* 31 *verses.*

TO draw away the Corinthians from contention and pride, hee sheweth that spirituall gifts are therefore diuersly bestowed, that wee imploying the same each one to anothers good, may grow together into one bodie of Christ, in such equall proportion and measure as the members of mans bodie doe.

Chap. 13. *containing* 13 *verses.*

HE sheweth that al gifts are in Gods sight corrupt if charitie bee away, and

and because loue is the fountaine of edifieng, he setteth foorth the nature, office, and praise thereof.

Chap. 14. conteining 40 verses.

THe Apostle commendeth the gift of prophecie before other gifts: by the similitude of musical instruments, he sheweth the true vse of interpreting the scriptures, namely, so to speak that they be vnderstood, he maketh that an abuse when another is not edified, hee forbideth women to speake in the congregation.

Chap. 15. containing 58 verses.

Paul rehearseth to them the Gospell which he preached, the death & resurrection of Christ which he prooueth, in that hee was seene of others and himselfe: he sheweth that he had persecuted that church whereof hee was afterward made a member, and minister: that Christ first rose, and we shall all rise by him: the last enemie is death: that we are baptized for dead, that we may rise: *Paul* at Ephesus fought with beastes, hee sheweth how the dead are raised by seed cast into the ground: Of the first

first and second *Adam*, of the first and second man, some shall be changed all shall not sleepe, Christ hath giuen vs the victorie ouer the sting of death: and therevpon he exhorteth vs to stedfastnesse and constancie.

Chap. 16. containing 24 verses.

HE exhorteth thē to helpe the poore brethren at Ierusalem, he commendeth *Timothy*, and friendly exhorteth them to perseuere in faith, in loue of God, and their neighbour: and after his commendations, he wisheth them all prosperitie.

THE SECOND Epistle of *Paul* to the Corinthians.

The Argument.

THe Apostle hauing sent his former Epistle, the false apostles did obiect out of it many

many things against *Paul*; as that which hee writ against the incestuous person, they made it an argument of an ambitious mind: and that he promised to come and did not, that was a signe of a light head: yea they accused him as an enemy to the law, a patron of carnall and dissolute men, and that he being but a base and a meane man, was in his Epistle too too imperious. These and such like doth the Apostle answer in this second Epistle, and testifieth his loue vnto them whatsoeuer the false apostles taught. In a word, this Epistle hath sixe parts: first, a preface, from the third to the eight verse: secondly, an apologie testifying his innocencie, from the eight verse of the first chapter to the beginning of the sixt: thirdly, a cohortation, exhorting

horting the Corinthians to Christian duties, in the 6, 7, 8, and 9 Chapters: fourthly, hee returneth to another purgation of himselfe, and is not ashamed to praise himselfe, in the 10, 11, and part of the 12 Chapter to the 14 verse: fifthly, hee againe signifieth his purpose to see them, and in what sort hee will come, from the fourteenth verse of the twelfth Chapter to the 11 verse of the 13 which is the last: sixtly, he concludeth from the 11 verse to the end with an exhortation to them, and praier for them.

The first chapter, containing 24 verses.

THe Apostle beginneth this Epistle with the praise of afflictions, shewing what he hath suffered in

Asia,

Asia, and how happily the Lord assisted him; and prooueth that it was not any lightnesse that he came not according to his promise, first by the constancie of his preaching, and also by the immutable truth of the Gospel, grounded on Christ Iesus, in whom all the promises of God are *yea*, and *amen*.

Chap. 2. *containing* 18 *verses.*

HE excuseth himselfe for not coming vnto them, and priuily reprehendeth them, shewing that such is his affection towards them, that he neuer reioyceth but when they are merry: and perceiuing the incestuous adulterer to repent, hee requesteth them to forgiue him: he reioyceth in God for the efficacie of his doctrine.

Chap. 3. *containing* 18 *verses.*

HE desireth no other commendation of the truth of his doctrine, then their continuing in the faith: he sheweth that he is a minister not of the letter, but of the spirit: the difference of the law and Gospell: the brightnes of the law doth rather dimme the sight then lighten it, but the Gospell doth manifest Gods countenance vnto vs.

Chap.

Chap. 4. containing 18 verses.

HE sheweth that his diligence in preaching the Gospell was such, that they are blinded of Satan, who perceiue not the brightnes thereof; & that it is caried in earthen vessels, who are subiect to many miseries: & therefore exhorteth them by his owne example to be couragious and contemne this present life, shewing what profit commeth by their light affliction.

Chap. 5. containing 21 verses.

HE continueth to shew the assurance of our saluatiō in Christ, although in this world we suffer: the end of it is, that we may be acceptable to him: and he telleth them that he doth not praise himselfe: also he setteth forth the loue of Christ, and the office of ministers and all the faithfull.

Chap. 6. containing 18 verses.

HEe exhorteth them to lead their liues as becommeth Christians: not to be dismaid in tribulation, nor puffed vp with glory: to auoid all vncleanneſse, in that they are the temples of the liuing God.

Chap.

Chap. 7. containing 16 verses.

HE exhorteth them by the promises of God to keepe themselues pure; and least ouermuch vrging them, hee should dismay their minds, he prooueth that all his saying proceeded of great good will toward them: & therfore they ought not to be offended, though he made them sory & brought them to repentance, not to be repented of.

Chap. 8. containing 24 verses.

BY the example of the Macedonians and Christ, he exhorteth them to continue in relieuing the poore saints, commending their good beginning; for which purpose he sheweth that *Titus* and an other brother were come vnto them.

Chap. 9. conteining 15 verses.

ALthough hee thinke well of their ready wils, yet he proceedeth to exhort them in the former matter; least they of Macedonia finding them vnprepared he should be ashamed of his boasting, he compareth liberall giuing of almes to the sowing of seed, which God doth repay with great encrease.

Chap.

Chap. 10. *containing* 18 *verses.*

HE sheweth that with great confidence, with spirituall weapons, and with reuenge from God, he is armed against the cauillations of the wicked, and that when he is present, his deeds haue no lesse power, then his words haue force when he is absent.

Chap. 11. *containing* 33 *verses.*

HE testifieth that for the great loue sake he beareth to the Corinthians, he is compelled to vtter his own praises, in the excellency of his ministery, and his diligence therein: that he bestowed his labour on them without reward: that the false apostles should not surpasse him in any thing, shewing by comparing himselfe vnto them, that he farre excelled them in those things that were praise-worthy.

Chap. 12. *containing* 21 *verses.*

HE doth euen vnwillingly rehearse vnto them his heauenly visions, for which, though he might indeed glory, yet he doth not, being put in mind of his infirmities: yet they driue him to it, by giuing eare to certaine vaine-glorious persons, who draw them from

from Christ: hauing shewed his great kindnesse to them, he promiseth to come vnto them.

Chap. 13. *containing* 13 *verses.*

COmming to them the third time, he denounceth the sharper vengeance towards them, who haue in themselues a perfect triall of the power of God, in his Apostleship: he sheweth that the end of his Epistle is, that he should not vse sharpnes at his comming: after he prayeth for their repentance, & wisheth them prosperity.

THE EPISTLE of Saint *Paul* to the *Galatians*.

The Argument.

PAul hauing taught the Galatians, that a man was iustified only by faith in Christ; the false apostles taught the cõtrary, namely

namely, that iuſtification was alſo by the moral & ceremonial law. This doth the Apoſtle in this Epiſtle confute, & refellerh that righteouſnes which is by works, & thar by very many and forcible arguments: then from the 13 verſe of the 5 chapter to the 11 verſe of the ſixt, he exhorteth (as his maner is) to good works: and ſo againe returneth to the principall argument of this Epiſtle, wiſhing the Galatians not to ſuffer themſelues to be any longer abuſed by thoſe falſe prophets, but by his example to glory only in the croſſe of Chriſt; that is, to reſt themſelues vpon that righteouſneſſe which hee had purchaſed for them by his death, and not to eſtabliſh a righteouſnes of their owne.

The

The first chapter, containing 23 verses.

AFter his salutation, he reprehendeth the Galatians for reuolting from his doctrine, & Gospell, which he had receiued from God, before he had communicated with any Apostles; hauing warned them to hold them accursed that teach contrary.

Chap. 2. containing 21. verses.

HE sheweth by the example of *Titus* being vncircumcised, that the Apostles did nothing disagree from his Gospell, & also by his auouching the same against *Peters* dissimulation; and so commeth to the scope of this Epistle, shewing that iustification is the free gift of God, and that it commeth not by the workes of the law, for then Christ should haue died in vaine.

Chap. 3. containing 29 verses.

HEe rebuketh them for suffering them-

themselues to be drawen from the free grace of iustification in Christ; which he prooueth vnto them by diuers reasons, by the example of *Abraham*, and by the office and end both of the law, and faith.

Chap.4. containing 31 verses.

HEe sheweth, that being deliuered from the bondage of the law by Christs comming, it is absurd to slide backe to beggerly ceremonies; he calleth them againe therfore to the purity of the doctrine of the Gospell; confirming his discourse with a fine allegory from the sonne of the bond woman and of the free woman.

Chap. 5. containing 26 verses.

HAuing declared that they came not of the free woman, he laboureth to draw them frō circumcision; sheweth the price of our freedom, & how we should vse the same: he declareth the battell betwixt the spirit and the flesh, and the fruits of them both.

Chap.6. containing 18 verses.

HE exhorteth them to vse gentlenes towards the weake; to shew brotherly loue and modesty towards the ministers,

inisters, and those that are of the ouſhold of faith: to perſeuere with-ut fainting: to reioyce in the croſſe f Chriſt: he exhorteth alſo to new-eſſe of life, and ſo wiſheth them and ll the faithfull proſperity.

THE EPISTLE of S. *Paul* to the *Epheſians*.

The Argument.

THis Epiſtle hath two principall parts: the firſt part is contained in the three firſt chapters: the ſecond, in the three laſt.

In

In the first part the Apostle a
large discourseth of that grea
mystery of saluation concernin
both these Ephesians, and othe
faithfull nations: and then de
claring the causes of saluation,
and withall recalling to mind
their former misery, to this in
tent that both their faith migh
be confirmed, wherin consisted
the saluation of their soules, and
that they againe might declare
how thankfull they were to
God their Sauiour by their stu
dy to liue a godly life: the last
of these two doth *Paul* of pur
pose entreat of in the latter
part of this Epistle: wherein he
giueth many and manifold in
structions concerning a godly
life. In briefe, in the first part
of this Epistle hee entreateth
of faith, in the second he spea
keth of repentance, and a godly

life:

life: and it may be called *Pauls* Abridgement of the Epistle to the Romans.

The first Chapter, containing 23. verses.

AFter his salutation, he entreateth of the free election of God, and adoption, shewing that from thence mans saluation commeth: and because so high a mysterie can not be vnderstood, he prayeth that the full knowledge of Christ, may by God be reuealed vnto them: hee describeth also the great maiesty of Christ.

Chap. 2. containing 22. verses.

TO magnifie the grace of Christ the only cause of saluation, he vseth a comparison, putting them in mind that they were castawayes, and aliens: that they are saued by grace, and brought neere by reconciliation through Christ, published by the Gospell.

Chap. 3. containing 21 verses.

HE sheweth vnto them that he suffered many things of the Iewes, because he preached the mysterie of saluation touching the Gentiles, at Gods commandement; desiring them not to faint for his afflictions: & therefore he prayeth to God they may vnderstand the great loue of Christ, and that they may be steadfast in the spirit.

Chap. 4. containing 32 verses.

THese three last chapters containe precepts of maners: he exhorteth them to mutuall loue: he sheweth that sundry gifts are therfore bestowed of God, that the Church may be built vp: he calleth them from the vanity of the infidels, from lying, and filthy talke.

Chap. 5. containing 35 verses.

LEast they should set light by his admonition in the vices which he reproued, he terrifieth them by denouncing seuere iudgement, stirring them forward to walke as children of the light: to walke circumspectly: to auoid drunkennesse: to reioyce and be thankfull to God: to submit themselues one to another: and last of all descendeth to the particular duties of

wiues

wiues and husbands, entreating also of the spirituall marriage betwixt Christ and his Church.

Chap. 6. containing 24 verses.

HE sheweth the duty of children, seruants, and masters: then hee speaketh of the fierce battell that the faithfull haue with Satan, and what weapons we must vse in the same: and last of all commendeth vnto them *Tychicus.*

THE EPISTLE of *Paul* to the Philippians.

The Argument.

PAul in this Epistle first of all confirmeth many wayes the Philippians in the faith: and first, by promising vnto them Gods effectuall assistance, commending their zeale,

testifying his loue toward them, remooving the offence they might take at the crosse, & signifying his desire to confirme them in the faith: and this is it which he aimeth at till the 27 verse of the first chapter. In the secõd place he exhorteth them to a godly life, by name, to patience in afflictions, concord amongst themselues, humility or lowlines of mind, and purity of life: and this is his proceeding from the 27 verse of the first chapter to the 19 verse of the second: to the end of the third he commendeth vnto them in the third place those two faithfull teachers, *Timothy* and *Epaphroditus*. In the third chapter he doth fourthly admonish thẽ to take heed of the false doctrine of the false apostles, who did very dangerously and erroneously

neouſly ſhuffle vp togither the righteouſnes which is by faith, with that which is by the law: againſt whom, hee oppoſeth himſelfe, and wiſheth them to imitate him. Fifthly, he by name exhorteth *Euodias* and *Syntiche* to be of one mind, and willeth certaine men to be a meanes of their reconciliatiõ: this he doth in the beginning of the fourth chapter. Sixtly, he commeth to certaine generall exhortations common to all, exhorting them to moderation, prayers, and all chriſtian vertues, from the fifth verſe of the fourth chapter, to the 10 verſe. Seuenthly, from thence to the 21 verſe, he commendeth their liberality towards him: and laſt of all, concludeth his Epiſtle with ſalutations.

The first Chapter, containing 30 verses.

THe Apostle hauing testified his godly and tender affection towards the Philippians, by his thanksgiuing and prayers for them, and longing desire of their faith; he speaketh of himselfe and the profit of his bonds: he pricketh them forward by his owne example, to vnity and patience.

Chap. 2. containing 30. verses.

HE exhorteth them aboue all things to humility, and that by the example of Christ: hee promiseth to send *Timothy* vnto them; and he himselfe will also come vnto them: he excuseth the long tarrying of *Epaphroditus*.

Chap. 3. containing 21 verses.

HE refuteth the vaine boasting of the false apostles, and setteth Christ against them, and also himselfe & his doctrine: he setteth forth the force & nature of faith, that laying all things aside, they may be partakers of the crosse of Christ; the enemies whereof he noteth to them, and where their conuersation must be.

Chap.

chap. 4. conteining 23 verses.

FRom particular exhortations, he commeth to generall, exhorting them to be of honest conuersation; & telleth them that he tooke such ioy in their readines to liberality, that he will patiently beare the want: and so concludeth with salutations.

THE EPISTLE of S. *Paul* to the Colossians.

The Argument.

THis Epistle is an Abridgement of that to the Ephesians, & therfore entreateth first of Christian doctrine; secondly, of Christian life. In his discourse of Christian doctrine, he handleth first the summe of Christian doctrine from the 12 verse of the first chapter to the 23 of the same: secondly, he exhorteth them to persuere in the faith

of the ſame doctrine, from the 23 verſe of the firſt chapter, to the 8 verſe of the ſecond: thirdly he aduiſeth them to beware that they be not corrupted and withdrawen from the ſame, to the end of the foreſaid chapter. In the ſecond part of this Epiſtle which concerneth Chriſtian life, ſome precepts are generall and common to all Chriſtians, from the beginning of the third chapter to the 18 verſe of the ſame: & againe from the 2 ver. of chap. 4. to the 7 of the ſame: others are ſpeciall, & concerne certaine perſons, as wiues, husbands, childrē, parents, maſters, ſeruants, from the 18 verſe of the 3 chapter, to the 2. verſe of the fourth, in the end wherof he ſaluting them from himſelfe and diuers others by name, wiſheth them proſperity.

The first Chapter, containing 29 verses.

AFter salutation, he giueth thankes to God for their faith; he praiseth them, the more to make them attentiue to him: he confirmeth the doctrine of *Epaphras*; and prayeth for the encrease of their faith: he magnifieth Gods grace towards them, and sheweth that all the parts of our saluation consist in Christ alone: he sheweth vnto them his authority and charge, and his faithfull executing of the same.

Chap. 2. containing 23 verses.

HAuing protested his good will towards them, hee condemneth as vaine whatsoeuer is without Christ: and therfore would not haue them to turne from him to the seruice of Angels: hee entreateth of circumcision and of abstinence from meats, and sheweth that we are deliuered from the traditions of the law through Christ.

Chap. 3. containing 25 verses.

AGainst earthly exercises which the false apostles vrged, he setteth heauenly, exhorting them to mortifie the flesh; to put off the old man, and to put on Christ: to which he addeth exhortations, both generall and particular, to charity and humility.

Chap. 4. containing 18 verses.

HE exhorteth them to be feruent in prayer, to walke wisely towards them that are not come to the knowledge of Christ, and so endeth with greetings and commendations.

THE FIRST Epistle of S. *Paul* to the *Thessalonians*.

The Argument.

THe scope of this first Epistle is to confirme the Thessalonians in the assurance

ſurance of that doctrine which he before had preached vnto them; and after, as this Apoſtles manner is, he deliuereth certaine precepts of Chriſtian life: here alſo he inſerteth the doctrine of the reſurrection of the dead, and of Chriſts ſecond comming; to controll, as it is euident, the errour of them who thought, that they only ſhould liue eternally, whom Chriſt at his ſecond comming ſhould find aliue. By this we may gather the parts of this Epiſtle, which intreat, firſt of perſeuerance, to the 12 verſe of the third Chapter: ſecondly, of Chriſtian life, from thence to verſe 23 of the firſt Chapter: thirdly, the doctrine of the reſurrection, and Chriſts ſecond comming, from the 13 verſe of the 4 chapter, to the 4 verſe of the 5 chapter.

The

Chap. 3. *containing* 25 *verses.*

AGainst earthly exercises which the false apostles vrged, he setteth heauenly, exhorting them to mortifie the flesh; to put off the old man, and to put on Christ: to which he addeth exhortations, both generall and particular, to charity and humility.

Chap. 4. *containing* 18 *verses.*

HE exhorteth them to be feruent in prayer, to walke wisely towards them that are not come to the knowledge of Christ, and so endeth with greetings and commendations.

¶ THE FIRST Epistle of S. *Paul* to the *Thessalonians.*

The Argument.

THe scope of this first Epistle is to confirme the Thessalonians in the assurance

surance of that doctrine which he before had preached vnto them; and after, as this Apostles manner is, he deliuereth certaine precepts of Christian life: here also he inserteth the doctrine of the resurrection of the dead, and of Christs second comming; to controll, as it is euident, the errour of them who thought, that they only should liue eternally, whom Christ at his second comming should find aliue. By this we may gather the parts of this Epistle, which intreat, first of perseuerance, to the 12 verse of the third Chapter: secondly, of Christian life, from thence to verse 23 of the first Chapter: thirdly, the doctrine of the resurrection, and Christs second comming, from the 13 verse of the 4 chapter, to the 4 verse of the 5 chapter.

The

The first Chapter, containing 10 verses.

HE beginneth with thanksgiuing to put them in mind that their steadfastnesse in faith and good workes, and their receiuing the Gospell with such earnestnes, or whatsoeuer was praiseworthy in them, came of Gods goodnesse; and that they are ensamples to all others.

Chap. 2. containing 20 verses.

HE declareth how faithfully hee preached the Gospell vnto them, seeking neither gaine, nor praise of men; and prooueth the same by their owne testimony: and sheweth that they did most couragiously beare persecutions of their owne country men, and that he desireth very much to see them.

Chap. 3. containing 13 verses.

TO shew his affection towards them, he sendeth *Timothy*: he is so moued by

by the report of their prosperous state, that hee cannot giue sufficient thankes, and therefore breaketh out into praier.

Chap. 4. containing 18 *verses.*

HE exhorteth them to holinesse, innocencie, brotherly loue, and to honest labour: hee would not haue them sorrow for the dead, as infidels: hee describeth vnto them the end of the resurrection.

Chap. 5. containing 28 *verses.*

HE condemneth them for seeking curiously for the seasons of Christs second comming, hee warneth them dailie to be readie to receiue him, to regard them that preach Gods word among them, and giueth them many good lessons.

THE

THE SECOND Epistle of *Paul* to the Thessalonians.

The Argument.

THIS second Epistle hath three parts, according to the number of the Chapters. In the first the Apostle comforteth them against persecutions, which they for the Gospels sake did suffer. In the second he exhorteth thē not to giue ear vnto such as taught that the second comming was thē at hand: and by this taketh occasion to speake of the comming of Antichrist,

tichrist, who should come before Christs return. In the third part and third Chapter, he mooueth thē to the practise of certaine Christian duties.

The first Chapter, containing 12 *verses.*

HE commendeth the increase of faith, charity, and patience amongst the Thessalonians, & thanketh God for it: and describing Gods vengeance against such as oppresse the godly, he teacheth thē to wait for the last iudgement.

Chap. 2. *containing* 17 *verses.*

HE sheweth that the day of the Lord shall not come till there bee a departing from the faith, and that Antichrist bee reueiled, whose destruction hee setteth out, and thereupon exhorteth them to constancy in those things he had taught.

Chap. 3. containing 18 verses.

HE desireth them to pray for the furtherance of the preaching of the Gospel: to withdraw themselues from those that through idlenesse and curiositie peruert good order, whom hee excludeth from the compànie of the faithfull, and so wisheth them all wealth.

THE FIRST Epistle of *Paul* to *Timotheus.*

The Argument.

THis Epistle is in a maner altogether Hortatorie, admonishing ministers, and faithfull people also of their duties. But besides,

besides, the Apostle herein cō-
firmeth his Apostleship in the
first and second chapter, & pro-
poundeth the principall points
of the Gospel in the end of the
third chapter: againe hee fore-
telleth that great apostasie
which was like to ensue in the
last daies by false teachers, in
the beginning of the fourth
chapter: the which prophecie
was fulfilled manie yeares agoe
in the Papacie.

The first Chapter, containing 20 Verses.

THe Apostle setteth foorth the office of a true pastor, which especially consisteth in teaching: hee warneth him that setting a part vaine questions, he teach those things that tend to charitie and faith, and that his owne authoritie might

might not be contemned, hee sheweth what an one hee is made through the grace of God: he admonisheth him of *Hiveneus* and *Alexander*.

Chap. 2. containing 15. verses.

HE exhorteth them to make publike praier for all men, and that for two causes: and therefore willeth all men in all places to pray: and declareth in what apparrell, and with what modestie women ought to behaue themselues in holy assemblies.

Chap. 3. containing 16 verses.

HE setteth out Bishops and Christian deacons with their wiues, children and familie: the dignitie of the church the house of God, the pillar & ground of truth: the great misterie of Christ manifested in the flesh, &c.

Chap. 4. containing 16 verses.

HE condemneth as well false doctrin of marriage and choise of meats, as also prophane fables: and commendeth godly exercise and the daily reading of scripture.

Chap. 5. containing 25 verses.

HAuing set downe a manner how to rebuke all degrees, he entreateth of wid-

ldowes, who then were choſen for
e ſeruice of the church: the eſtabli-
ng of miniſters and elders, he ſpea-
h of the health of the bodie: the
gement of mans ſins, that ſome go
ore, ſome follow after.

Chap. 6. containing 21 verſes.

E ſheweth the dutie of ſeruants,
and what a miſchieuous euill co-
touſneſſe is, hauing before ſpoken
ainſt thoſe that are not ſatisfied
th the word of God, & of true god-
neſſe and contentation: and once a-
ine chargeth *Timothy* not to cumber
mſelfe with vaine babblings.

THE SECOND Epiſtle of *Paul* to *Timothie.*

The Argument.

THis epiſtle is alſo hor-
tatorie, admoniſhing
Timothie to profite
in the knowledge
of

of the Gospel, and habilitie t
preach the same,& in preachin
to vse courage, discretion, an
sinceritie,to bee diligent in tra
ning vp others to that minist
ry,to be peaceable, and courte
ous in instructing others : to op
pose himselfe against such hipo
crits as resist the truth, to main
taine stoutly that doctrin
which he had learned of *Paul*
& diligẽtly to preach the sam
Amongst these are here an
there enterlaced certaine con
solations against those offence
which *Timothie* might tak
at the Apostles troubles, a
the backsliding of some fro
the profession of the Gospel
the oppositions of hypocrites a
gainst the same, and at th
departure of some supposed bre
thren from him. In the end he
foretelleth of his owne afflict
ons

…s, and therefore willeth *Ti-*
…*thie* with *Marke* to come vn-
…him, and with them to bring
…raine necessaries of his vvith
…em.

he first Chapter, contai-ning 18 *verses.*

Aul commendeth *Timothie* his faith and education, and exhor-teth him to stedfastnes & pati-ence in persecution, & to conti-ue in the doctrine which he taught im, and in the charge committed to im, and neither for the reuolting of thers, nor for his bonds to faint, hee umpheth at his Apostleship, he wil-h *Timothie* to haue care of the thing mmitted to him, and praiseth *Ones-horus.*

Chap. 2. *containing* 26 *verses.*

He better to persuade perseuerance in Christian warfare, he taketh simi-udes from souldiers, and from hus-bandmen,

bandman, hee sheweth that his bond are for the profite of the saints, an that if we be dead with Christ, we sha liue with him: he warneth *Timothie* t deuide the word aright, to beware o the examples of the wicked, the foun dation of God remaineth sure, he ex horteth him also to modestie.

Chap. 3. *containing* 17 *verses.*

HE foretelleth the dangerous times that are to ensue, but with certain hope of victorie: he encourageth him to the combate, shewing that all the godly must suffer persecution: setting out the triall of sound doctrine & the profite of the scriptures.

Chap. 4. *containing* 22 *verses.*

HE chargeth him to preach the Gos pel with all diligence in that so mi serable time: sheweth that his own death is hard at hand, and yet as a con querour maketh boast of a glorious triumph: he sheweth the cause why he sendeth for *Timothie*, namely by reason of his present estate.

THE

THE EPISTLE of *Paul* to *Titus*.

The Argument.

Paul exhorteth *Titus* to appoint in euerie cittie of Creete pastors to suppresse certaine vaine teachers, that he himselfe would, and see that others in like sort did, teach only things profitable, to build vp the church in faith, and godlines of life: hence he expounded certaine vertues necessarie in particular for some men, as young, old, &c. and in general for all: and mooueth men so to doe

doe by Gods great mercies to
wards them: about the end he
writeth concerning his own pri
uate affaires: and that the audi
tors of *Titus* might be more o
bedient, hee doth so frame hi
stiles, as though he did write a
well to the whole church, as to
Titus by name.

The first Chapter, containing 16 verses.

THe Apostle aduertiseth *Tit*
what kind of men ought to b
chosen ministers, how vain
bablers mouthes should be
stopped, and here taketh occasion to
touch the nature of the Cretians, an
Iewes, who put holinesse in outwar
thinges.

Chap. 2. containing 15 verses.

HE cõmendeth to *Titus* the whole
some doctrine, and setteth our to
him

him the dueties of ſundry ſtates and perſons: and willeth him to inſtruct the Church in manners, he draweth an argument frō the end of our redemption, which is to liue godly & vprightly.

Chap. 3. containing 15 verſes.

HEe willeth, that all generally be put in mind to reuerence thoſe that are in authoritie, to remember their former life: to attribute all iuſtification vnto grace: and if any babler withſtand theſe thinges, he willeth that he be reiected. And concludeth with ſalutations.

The Epiſtle of S. *Paul* to *Philemon*.

Chap. 1. containing 23 verſes.

PAVL reioyceth to heare of the fayth and loue of *Philemon*, and ſending him backe againe his vagabond & theeuiſh ſeruant *Oneſimus*, he entreateth pardō for him, & very grauely preacheth of Chriſtian equitie.

THE EPISTLE to the *Hebrews*.

The Argument.

THe author of this Epistle, dooth partly exhort these Hebrewes to whom hee writeth, and partly teacheth them: hee first and principally exhorteth them to constancie in the faith and profession of the Gospell, and secondarilie also to good workes as fruites of their faith. That which he teacheth doth concerne either the person or the office of Christ, and the benefits we doe reape by him. For his

his person he teacheth that hee is true God in the 1. Chapter, & true man also in the 2. Chapter. As for the office of Christ, that is, as he is the Prophet, Priest, and King. Of the first two hee entreateth purposelie at large: Of his propheticall office in 1, 2, 3, and 4 Chapter. Of his Priesthood in the 5, 7, 8, 9, & 10. As for the sixt Chapter in it hee reprehendeth the ignorance, and dulnesse of the Hebrewes, and intreateth of the sin against the Holyghost. Concerning Christ his kingly office that is touched but briefflie, and by the way as Chapter. 1. ver. 2, 3, 8, 13. Chap. 2. vers. 9. Chapter 7. ver. 2. Chapter 8. ver. 1. Now intreating thus of Christ, the Apostle vseth manie exhortations both distinctlie in seuerall Chapters, as Chapter 2. ver. 1. 3.

Chap.3.ver.1.6.12.&13.Chap. 4.verſe 1.11.14.&16. Chap.6. ver.12.And iointly from the 19 verſe of the 10 Chapter to the 20 verſe of the laſt Chapter, where he concludeth his Epiſtle with an Apoſtolicall praier, wiſhing ſuch thinges to bee in them as he exhorted them vnto, and whereof he did inſtruct them. Beſides theſe thinges which hee on ſet purpoſe doth teach, he doth cloſely inſinuate that the Hebrews muſt no more depend vpon the Leuitical ceremonies, neither aſcribe vnto them power to doe away ſinnes, becauſe that thoſe ceremonies, and the Leuiticall Prieſthood is now aboliſhed by Chriſts prieſthood, and that he alone is the expiation of all our ſins.

The

The first Chapter, containing 14 Verses.

THe doctrine which Christ brought, is declared to bee most excellent, in that it is the shutting vp of all propheeies: Christ is aduanced aboue the angels, and their office is described: and it is prooued by diuers testimonies of scripture, that Christ farre passeth all other.

Chap. 2. *containing* 18 *verses.*

BY reason of Christs excellencie, the author inferreth that good heed must be giuen to his doctrin, & would not haue vs offended at the low degree of Christ, because it was necessary for our sake, that he should take this low estate vpon him to be like his brethren, that wee might willingly yeeld vp our selues vnto him.

Chap. 3. *containing* 19 *verses.*

HEre hee sheweth how far inferiour *Moses* is to Christ, euen as much as the seruant is to the master: and so he

bringeth in certain exhortations and threatnings take out of *Dauid*, against such as either stubbornely resist, or are slow to obey.

Chap. 4. containing 16 verses.

HE adioineth to exhortation threatning, least they (as their fathers were) though vnbeliefe should be depriued of the rest offered to them: but that they endeuour to enter into it, he sheweth that the word of God is liuely and mightie in operation: and beginneth to entreat of Christs Priesthood.

Chap. 5. containing 14 verses.

FIrst hee sheweth the dutie of the high Priest: secondly, that Christ is appointed of God to bee our high Priest, shewing wherein the Leuiticall high Priest and Christ either agree or dissent; and that hee hath fulfilled all things belonging thereto. To whom strong meat belongeth.

Chap. 6. containing 20 verses.

HEre he reproueth the childish slothfulnesse of the Hebrewes, and terrifieth them with terrible threatnings: he stirreth them vp to endeuour to goe forward, and hoping well of them

them, he exhorteth thē to be patient, bringing the example of *Abraham*, to shew that God is sure in his promise: and compareth faith that taketh hold on the word, to an ancker.

Chap.7. containing 28 *verses.*

HEe compareth the Priesthood of Christ to *Melchisedek*, and sheweth wherein he is like vnto Christ: he cōpareth Christs Priesthood with the Leuites, and sheweth wherefore the Law should giue place to the Gospel.

*Chap.*8. *containing* 13 *verses.*

TO shew more certainely that the ceremonies of the law are abrogated, he sheweth that they were appointed to serue the heauenly patterne, & bringeth the place of *Ieremie*, that God will make a new couenant, to proue the amendement of the olde couenant.

Chap. 9. *containing* 28 *verses.*

COmparing here the forme of the tabernacle and the ceremonies of the law, vnto the Trueth set out in Christ, he concludeth that now there is no neede of another priest or other

sacrifice, but Christ himselfe hath fulfilled those duties vnder the new couenant.

Chap. 10. *containing* 39 *verses.*

HE proueth that the sacrifices of the law were vnperfect, because they were yearely renued: but that the sacrifice of Christ is one and perpetual, he proueth by *Dauids* testimonie: then from hence he groundeth an exhortation, and seuerely threatneth them that reiect the grace of Christ. In the end he praiseth patience, that commeth of faith.

Chap. 11. *containing* 40 *verses.*

IN the whole chapter is declared that the fathers which from the beginning of the world were approued of God, attained saluation no other way then by faith (without which it is impossible to please God) that the Iewes might know that by the same they are knit vnto the fathers in an holy vnion.

Chap. 12. *containing* 29 *verses.*

HE doth not only by the examples of the fathers before recited, but also by the example of Christ exhort them to patience and constancie, in hope of euer la-

euerlasting reward : and sheweth that the chastenings of God cannot bee rightly iudged by the outward sence of our flesh, and commendeth the new testament aboue the old.

Chap. 13. *conteining* 25 *verses.*

HE exhorteth to loue, to hospitalitie, to thinke vpon such as be in aduersitie, to maintaine wedlocke, to auoid couetousnesse, to make much of them that preach Gods word, to beware of strange learning, to be content to suffer rebuke with Christ, to be thankful to God, and obedient to gouernors.

THE GENERAL Epistle of *Iames*.

The Argument.

THis Epistle was written by *Iames* the son of *Alpheus*, to certaine Hebrewes, and in it

hee correcteth certaine faults amongst them : and exhorteth them to certaine vertues. The faults or vices are , in the first Chapter, impatience vnder the crosse, their blaspheamie in making God the author of sin, their anger, malice, and vntowardnes in admitting of Gods word, their false opinion of piety in the bare & naked hearing of Gods word, their counterfait shew of religion. In the second Chapter, their fawning preferring of rich men, & contempt of the poor which were religious, their vaine boasting of faith without workes. In the third Chapter their arrogancie in reprooving their brethren, reproches, enuiengs, prouocations, and wranglings. In the 4 chap. their carnall securitie liuing in pleasures, backbiting one another, confident rashnes in appointing

pointing times for their affaires without cõdition of Gods pleasure, In the 5 chap. couetousnes, crueltie in denying the labouters their wages, riot, oppression of the godlie, impatience in tollerating of iniuries, rash & light taking of Gods name in vaine. The vertues whereunto he exhorteth are these, in the 1 chap. patience in affliction, to pray in faith, to acknowledge their own corruption and Gods goodnesse, to heare and doe the word of God: to bridle the tongue, liberalitie towards the afflicted, circumspection to take heed of the pollutions of the world. In the 2 chap. Iustice in honouring and pitying their neighbour: studie to shew their faith by good workes. In the third chapter, to bridle the tongue, of meeknes, and studie of peace.

In

In the 4 Chapter, ſtudie to obey God, and reſiſt Sathan: ſorrow for ſinnes committed: modeſtie. In the 5 Chapter, againe is ſet downe patience in afflictions, practiſe of godlineſſe in anie eſtate of life, praier for the ſicke: and to conclude, an endeuour to bring into the right way our wandring brother.

The firſt Chapter, containing 27 verſes.

THe Apoſtle exhorteth to reioice in trouble, to be feruent in praier with ſtedfaſt beliefe, and exhorteth rich men to be lowly in mind, & ſheweth that tentations come not from God for our euill, becauſe hee is the author of all goodneſſe: to forſake all vice, and thankfully to receiue the word of God, not only hearing it, and ſpeaking of it, but to doe thereafter in deed: and ſheweth that true religion is to viſit the fatherleſſe, &c.

Chap. 2. containing 26 verses.

HE saith, that to haue respect of persons, is not agreeable to Christian faith, which to professe in words is not sufficient, vnlesse wee shew it in deeds (of mercy and charity) after the example of *Abraham*, who was iustified by workes.

Chap. 3. containing 18 verses.

HE forbiddeth all ambition to seeke honor aboue our brethren; to shew, that a christian man must gouerne his tongue with the bridle of faith & charity: he declareth the commodity and mischiefe that ensueth thereof; and how much mans wisdom differeth from heauenly.

Chap. 4. containing 17. verses.

HE reckoneth vp the mischiefes that proceed of the workes of the flesh: he exhorteth to humility; to purge our heart from backbiting: he wisheth vs wholly to depend on Gods prouidence, and not to forget our owne infirmities.

Chap. 5. containing 20 verses.

HE threatneth rich men with Gods seuere punishment for their pride,

that

that the poore hearing the miserable end of the rich, may patiently beare afflictions, as *Iob* did: he exhorteth to beware of swearing; one to acknowledge his fault to another, and to labour to bring one another to the truth.

THE FIRST Epistle generall of *Peter*.

The Argument.

PEter in this Epistle testifieth to the Christians to whome hee writeth, that the doctrine which they professed and maintained, was true: and withall, exhorteth them to perseuerance, and a godly life. Now it may be deuided into these eight parts:

parts: first, for the more sufficient testimony of the truth of Christian religion, and the further confirmation of their faith, he remembreth Gods spirituall benefits already bestowed vpon them, and afterward to be bestowed; to wit, their faith, hope, loue of Christ, ioy thorough faith: and to conclude, eternall life, from the third verse of the first chapter, to the thirteenth verse of the same: secondly, hence draweth he an exhortation to godlinesse, from that thirteenth verse of the first chapter, to the thirteenth verse of the second chapter: thirdly, from that generall exhortation, hee descendeth to particulars; as, to the duty of subiects to their prince, seruants to masters, &c. from the thirteenth verse of

the

the ſecond chapter, to the 8 verſe of the 3. chapter: fourthly, he returneth to generall exhortations, and mooueth all to the loue of their brethren, bearing of iniuries, temperance, and diligence in that calling which is laid vpon them, to the 12 verſe of the 3 chapter: fifthly, he eſpecially ſtirreth them vp to ſuffer willingly perſecution for Chriſts ſake, from verſe 12 to the end of that chapter: ſixtly, he ſetteth downe againe ſpeciall exhortations; as, for miniſters to looke to their flock; the yonger to modeſty, from the beginning of the 5 chapter, to the end: ſeuenthly, he againe vſeth generall exhortations, to ſobriety, watchfulneſſe, conſtancie in the faith, and patience in perſecution, verſe 8, 9. eightly, he with praier and praiſing of God,

and

and a repetition of the principall things contained in the Epistle, saluting the brethren, concludeth this Epistle.

The first Chapter, containing 25. verses.

HE sheweth that through the abundant mercy of God, wee are elect and regenerate to a liuely hope, apprehending the same by faith: that the saluation of Christ is no new thing, but propheeied of old: he exhorteth them to renounce the world and their former life, for as much as they are now born anew by the word of God.

Chap. 2. containing 25 verses.

HEe exhorteth the new-borne by faith to lead their liues answerable to the same: & least their faith should stagger, he bringeth in that which was foretold of Christ, *Behold, I put in Sion the corner stone, &c.* he sheweth the excellent estate of Christians, that they

are-

the second chapter, to the 8 verse of the 2. chapter: fourthly, he returneth to generall exhortations, and mooueth all to the loue of their brethren, bearing of iniuries, temperance, and diligence in that calling which is laid vpon them, to the 12 verse of the 3 chapter: fifthly, he especially stirreth them vp to suffer willingly persecution for Christs sake, from verse 12 to the end of that chapter: sixtly, he setteth downe againe speciall exhortations; as, for ministers to looke to their flock; the yonger to modesty, from the beginning of the 5 chapter, to the end: seuenthly, he againe vseth generall exhortations, to sobriety, watchfulnesse, constancie in the faith, and patience in persecution, verse 8, 9. eightly, he with praier and praising of God,

and

and a repetition of the principall things contained in the Epistle, saluting the brethren, concludeth this Epistle.

The first Chapter, containing 25. verses.

HE sheweth that through the abundant mercy of God, wee are elect and regenerate to a liuely hope, apprehending the same by faith: that the saluation of Christ is no new thing, but prophecied of old: he exhorteth them to renounce the world and their former life, for as much as they are now born anew by the word of God.

Chap. 2. containing 25 verses.

HEe exhorteth the new-borne by faith to lead their liues answerable to the same: & least their faith should stagger, he bringeth in that which was foretold of Christ, *Behold, I put in Sion the corner stone, &c.* he sheweth the excellent estate of Christians, that they are-

are a choſen generation, &c. he deſireth them to abſtaine from fleſhly luſts, to be obedient to magiſtrates, and patiently to beare aduerſity after Chriſts example.

Chap. 3. containing 22 verſes.

HEe ſheweth that Chriſtian wiues ought not to contemne their huſbands though they be infidels: of their apparel, bringing the example of godly women: he exhorteth to vnity and loue: patiently to ſuffer, and boldly to yeeld a reaſon of our faith by Chriſts example.

Chap. 4. containing 19 verſes.

HE exhorteth to ceaſe from ſinne, in that Chriſt hath ſuffered for vs in the fleſh: to be ſober, and watching in prayer: to loue one another: to be patient in trouble: to beware we ſuffer not as euill doers, ſhewing, that correction muſt begin at Gods houſe.

Chap. 5 containing 14 verſes.

HE exhorteth the Elders to feed the flock, and not to vſurpe ouer great authority ouer it: hee exhorteth the yonger to be willing to be taught and modeſt, to be ſober and watchfull; to reſiſt the enemy.

THE

THE SECOND Epistle generall of *Peter*.

The Argument.

THe Apostle *Peter* writeth this Epistle to the faithfull Iewes, to put them in mind of things concerning their saluation. But first he exhorteth them to profit in the faith and other Christian vertues: and in the 12 verse of the first chapter giueth a reason why he doth so carefully put them in mind of these things: after, hee stirreth them vp to constancie in the faith, and profession of that truth which they had learned of the holy Apostles: and withall, admonisheth them of

of false teachers which would arise in the Church, and did already arise, that they should beware least they were seduced by their damnable errors: whose conditions he doth so paint out, as they might easily be known. In the end he wisheth them to take heed of scorners of the day of iudgement, the which hee propheſieth of, and of the maner of it, exhorting them therfore to godly conuersation.

The first Chapter, containing 21 verses.

HAuing spoken of the bountifulnesse and power of God, he exhorteth them to holines of life, to make their calling sure by good workes, and the fruits of faith: and that his counsell may be more effectuall,

all, he sheweth that his death is at hand, and declareth vnto them that he himselfe did see the power of God which hee declared vnto them, and sheweth whence Prophecie came.

Chap. 2. containing 22 verses.

HEe foretelleth them of false teachers, whose wicked sleights and destruction he declareth: he compareth them to bruit beasts, to wels without water, because they seeke to withdraw men from God to their old filthinesse.

Chap. 3. containing 18 verses.

HE sheweth that he writeth the same things againe, because they must often be stirred vp, by reason that dãgers hang ouer their heads through certaine mockers: therfore he warneth the godly that they do not after the iudgement of the flesh, appoint the day of the Lord; but that they thinke it alwaies at hand: sheweth that in this doctrine *Paul* agreeth with him.

THE

THE FIRST Epistle generall of *Iohn*.

The Argument.

Iohn in this Epistle confirmeth the faithfull to whom he writeth, in the faith of Christ, the study of godlines, and by name in the loue of their brethren, that so they may be assured of the loue of God, and life eternall. But these two great duties, loue of God, and charity to man, hee handleth them indifferently, passing from one to another, illustrating each of them by their contrary, in that he admonisheth

niſheth them of ſeducers, whom he calleth Antichriſts; and forbiddeth idolatry: and dehorteth men from the loue of this world, and hatred of their brethren.

The firſt chapter, containing 10 *verſes.*

HEe teſtifieth, that he bringeth the eternall word, wherein is life & light: that Chriſt clenſeth vs from our ſinnes: that God will be mercifull vnto the faithfull, if groning vnder the burden of their ſinnes, they flee vnto his mercy.

Chap. 2. *containing* 29. *verſes.*

HE declareth that Chriſt is our Mediatour and aduocate; and ſheweth, that the knowledge of God conſiſteth in holineſſe of life, and in brotherly loue, which pertaineth to all ſorts that depend on Chriſt alone; and hauing exhorted them to contemne the world, he warneth them to auoid Antichriſts: to ſtand alſo to the known truth.

Chap. 3. containing 24 verses.

THe Apostle setting downe the inestimable glory of this, that we are Gods sonnes, sheweth that newnes of life must be testified by good works, whereof charity is a manifest token: hee speaketh of faith, and prayer to God.

Chap. 4. conteining 21 verses.

HAuing spoken somwhat touching the trying of spirits (for some speak after the world, and some after God) hee returneth to charity, and by the example of God, exhorteth to loue.

Chap. 5. containing 21 verses.

HE sheweth that brotherly loue and faith, are things inseparable, and that there is no faith towards God, but by beleeuing in Christ: hence proceedeth calling vpon God with assurance, and also that our praiers be auailable for our brethren: he sheweth the office, authority, and diuinity of Christ; and warneth them to take heed of idols.

THE

THE SECOND Epistle of *Iohn*.

Chap. 1. *containing* 12 *verses.*

HE writeth vnto a certaine lady, reioycing that her children walke in the truth, exhorteth them to loue, warneth them to beware of deceiuers, that deny that Iesus is come in the flesh, exhorteth to continue in Christian charity, and in the doctrine of Christ; that she accompany not with Antichrists, but auoid them.

THE THIRD Epistle of *Iohn*.

Chap. 1. *containing* 14 *verses.*

HE reioyceth that *Gaius* walketh in the truth, commendeth him for hospitality, reprehendeth

Diotrephes for vainglory, exhorteth *Gaius* to continue in well doing, and in the end, commendeth *Demetrius*.

THE GENERAL Epistle of *Iude*.

Chap. 1. *containing* 25 *verses.*

SAint *Iude* admonisheth the godly to take heed of such men, that make the grace of God a cloake for their wantonnesse: & that they shall not escape vnpunished, for the contempt of that grace, he prooueth by three examples, and alledgeth the propheſie of *Enoch*, and sheweth the godly a meane to ouercome all those deceiuers.

THE

THE REVELATION of Saint *Iohn*.

The Argument.

THis booke is called the *Reuelation*, or *Apocalyps*, becauſe Chriſt Ieſus from God his father, reuealing by an Angell prophecies vnto *Iohn*, of things to fall out after his aſcenſion, they, as they were reuealed, are all written in this booke.

In it, beſides the prophetical ſtory, are ſet downe many excellent doctrines and inſtructions, eſpecially the diuinity of

Christ, the testimony of our redemprion, what is to be allowed in Gods ministers, and what to be reprooued: the prouidēce of God for his elect, and of their glory, and consolation in the day of vengeance: he speaketh also against luke-warme Christians, and how hypocrites, which sting like scorpions the members of Christ, shall be destroyed, when the Lambe Christ shall defend them, which beare witnesse to the truth. There also is the person, place, time, & power of the Antichrist set downe: his whorish deceit by false doctrine: the victory of the elect: the power of Satan, his finall destruction: the estate of the godly in heauen, and the glory of that celestiall Ierusalem, with many other most excellent points, freeing this booke from suspition of

Apocrypha.

Apocrypha. Now the principall matter of this book, concerneth either the time present, wherein *Iohn* (whether he were *Marke* who was called *Iohn*, or *Iohn* the beloued disciple, as is most likely) the penman of this book liued, or the time to come after him. That which he writeth concerning his owne time, belongeth to those seuen famous Churches in Asia, Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, chap. 1. 11.

The foure first of them, hee exhorteth to repentance, perseuerance, and patience, and that by many arguments, chap. 2.

The three last but especially the ministers thereof, he prouoketh to faith vnfained, and to watching for Christ Iesus, chap. 3. And after hee hath

prooued his owne vocation, and the authority of this prophecie from God the father, chap. 4. and God the ſonne, chap. 5. He then commeth to his prophecie, wherein he prophecieth, partly of ſuch things as concerne the world in generall, or Chriſts Church in ſpeciall.

For the whole world, he firſt ſpeaketh of & prefigureth out ſuch miſeries, as ſhall befall in it, chap. 6. Secondly, how the elect are ſealed and kept from theſe troubles, chap. 7. and thirdly, the execution of Gods iudgements vpon vnreaſonable creatures, chap. 8. & vpõ men themſelues by torments & murders, chap. 9.

After he hath thus propheſied to the whole world, he commeth to the Church of Chriſt. But here againe before he propheſieth, hee ſpeaketh of his owne

owne calling, and the authority of this booke, chap. 10. Then he proceedeth to foretell the future estate of the Church, beginning first with the Prophets and teachers of the Church, & so commeth to speake of the body therof.

As for the Prophets, them he describeth fighting one thousand two hundreth & 60 yeers, murdered euen so many yerees more, and after raised vp againe in the Churrh, chap. 11.

Concerning the body of the church, he propheſieth of ſuch things as ſhould befall either the Church of the Iewes, or that of the Chriſtians.

For the Church of the Iewes, he declareth how it was aſſaulted by the Dragon, before, in, and after her birth, chap. 12.

As for the Chriſtian Church,

he foretelleth of her combat, victory, and glory.

Her combat, as shee fighteth with the beasts which haue one seuen, and an other two heads, chap. 13. and is defended in Christ by preaching & workes, chap. 14. threatnings, chap. 15. and iudgements, chap. 16.

Her victory is giuen her by Christ against the whore, chap. 17. & 18. the beasts with 7 and two heads, chap. 19. and against the dragon, before and after the thousand yeeres, chap. 20.

As for the glory of the church, wherin it perpetually triūpheth, & shal triumph in the heauenly Ierusalē, *Iohn* sheweth it, chap. 21. and 22.

Now the harder this booke is, the more carefull must we be to reade it, and to learne to vnderstand it, by the obseruation of

of times wherin this whole prophecy is and shall be fulfilled: & so it will be easie to the godly. For as the prophecy of *Daniel* was more hard to the Iewes then to vs, because now, the things there spoken of, are come to passe, but were not in their times: so, is this booke darker to vs, then it will be to posterity, which shall see the rest of this prophecie fulfilled. Let him therfore that readeth, consider.

The first Chapter, containing 20 verses.

Iohn declareth what kind of doctrine is here hãdled, euen his, that is the beginning & ending; & therin declareth the maiesty and office of the sonne of God: then the mystery of the 7 starres and candlesticks is expounded.

Chap. 2. containing 29 verses.

Iohn is cõmãded to write those things which the lord knew necessary, to the

Churches of Ephesus, of the Smyrnians, of Pergamus, and of Thyatyra, exhorting them to perseuerance, patience, and amendment, and that they keepe those things which they receiued of the Apostles.

Chap. 3. *containing* 22 *verses.*

THe first Epistle sent to the pastours of the Church of Sardis, of Philadelphia, and of the Laodiceans, that they be not luke-warme, but endeauour to further Gods glory.

Chap. 4. *containing* 11 *verses.*

HE setteth downe a vision containing the glory of Gods maiesty, which is magnified of the 4 beasts, & the foure and twenty Elders.

Chap. 5. *containing* 14 *verses.*

THe booke sealed with seuen seales which none could open, that lamb of God is thought worthy to open, by the consent of all the company of heauen: the Elders and Angels praise the lamb, and worship him.

Chap. 6. *containing* 17 *verses.*

THe lamb openeth the first seale of the booke, the second, the third, the

the fourth, and the fifth, and there arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heauen: & this containeth a generall prophecie to the end of the world.

Chap. 7. containing 17 verses.

THe Angell comming to hurt the earth, is stayed till all the elect of the Lord of all Tribes were sealed, such as suffer persecution for Christs sake, haue great felicity and ioy.

Chap. 8. containing 13 verses.

AFter the opening of the seuenth seale, the Saints praiers are offered vp with odors: the seuen Angels come forth with trumpets: the foure first blow, and fire falleth on the earth: the sea is turned into blood: the waters waxe bitter, and the starres are darkened.

Chap. 9. containing 21 verses.

THe first Angell bloweth his trumpet, and spoiling locusts come out, the first woe is past: the sixt Angell bloweth: the foure Angels that were bound are loosed: there come a multitude

titude of horſemen; the third part of mankind is killed.

Chap. 10. *containing* 11 *verſes.*

ANother Angel appeareth cloathed with a cloud, holding a book open, and cryeth out: he ſweareth that time ſhall be no more: a voice from heauen commandeth *John* to take the booke: he eateth it.

Chap. 11. *containing* 19 *verſes.*

THe temple is commanded to be meaſured: the Lord ſtirreth vp two witneſſes, whom the beaſt murthereth, and no man burieth them: God raiſeth them vp to life, and calleth them to heauen: the wicked are terrified: Chriſt is exalted, by the trumpet of the ſeuenth Angel: the reſurrection and iudgement is deſcribed.

Chap. 12. *containing* 18 *verſes.*

THere appeareth a woman cloathed with the ſunne, trauelling with child; whoſe child the dragon would deuoure, but *Michael* ouercommeth him, and caſteth him out, to the comfort of the godly; and the more he is caſt downe and vanquiſhed, the more fiercely he exerciſeth his ſubtilties.

Chap.

Chap. 13. *containing* 58 *verſes.*

THe beaſt with many heads is deſcribed, which draweth the moſt part of the world to idolatrie. The other beaſt riſing out of the earth giueth power vnto him, the priuiledge alſo of the beaſts marke is ſet downe.

Chap. 14. *containing* 20 *verſes.*

THe lambe ſtandeth on mount Sion with his chaſt worſhippers, one Angell preacheth the Goſpel, another foretelleth the fall of Babilon, the third warneth that the beaſt bee auoided. A voice from heauen pronounceth them happie which die in the Lord. The Lords ſickle is thruſt into his harueſt, and into his Vintage.

Chap. 15. *containing* 8 *verſes.*

THe ſeuen Angels that had the ſeuen laſt plagues: they that conquered the beaſt praiſe God: to the ſeuen Angels are deliuered, the ſeuen vials of Gods wrath.

Chap. 16. *containing* 21 *verſes.*

THe Angels poure out the ſeuen vials of Gods wrath giuen vnto them, & ſo diuers plagues ariſe in the world to terrifie

terrifie the wicked and the inhabitants of the great cittie, blessednesse is pronounced to them that watch.

Chap. 16. *containing* 21 *verses.*

THat great Whore is described with whom the kings of the earth committed fornication. She is drunken with the blood of saints: the misterie of the woman, and the beast that carried her, is expounded, their destruction, and the lambes victorie.

Chap. 18. *containing* 24 *verses.*

THe horrible destruction of the Whore of Babilon is set out: the marchants of the earth; who were enriched with the pompe and luxuriousnesse of her, weepe, and waile: but all the elect reioice of that iust vengeance of God.

Chap. 19. *containing* 21 *verses.*

THe heauenenly companie praise God for auenging the blood of his seruants on the Whore, they are written blessed that are called to the lambes

lambes ſupper. The Angel wil not bee worſhipped: the mightie King of kings appeareth from heauen: the foules and birds are called to the ſlaughter: the battaile wherein the beaſt is taken, and caſt into the burning lake.

Chap. 20. containing 15 verſes.

THe Angell bindeth Sathan for a thouſand yeares: being looſed hee ſtirreth vp *Gog* and *Magog*, priuie and open enemies againſt the Saints, but the vengeãce of God cutteth off their inſolencie. The bookes are opened, by which the dead are iudged.

Chap. 21. containing 27 verſes.

HE deſcribeth new Ieruſalem deſcending from heauen, the bride the lambes wife, & the glorious building of the Cittie, garniſhed with precious ſtones, whoſe temple the lambe is, he deſcribeth alſo the bleſſed eſtate of the godly and the miſerable condition of the wicked.

Chap.

Chap. 22. *containing* 21 *verſes.*

THe riuer of water of life is ſhewed, and the tree of life: then followeth the concluſion of this prophecie, where *John* ſheweth that the thinges herein contained are moſt true. The Angel wil not be worſhipped. And now the third time repeateth that al things come from him, who is the beginning & the end. And ſheweth that to the word of God nothing may be added, nor diminiſhed therefrom.

Come Lord Jeſus, come quicklie.

FINIS.

Faultes eſcaped.

Page 90. *chap.* 4. *for arak, reade Barak. Page* 91. *for Horeb, reade Oreb. Page* 110. *chap.* 18. *for Meab, reade Merab. for ſore-skins, reade foreskins. Page* 151. *chap.* 25. *for* ſeuen, *reade* ſeuenth. *Page* 182. *chap.* 5. *for Hamons, reade Hamans. Page* 185. *for* trouble. In euery, &c. *reade*, trouble, in euery. *Page* 197. *for* trouble ſometimes, *reade* troubleſome times. *Page* 208. *pſal.* 25. *for* Churches, *reade* Church. *Page* 220. *pſal.* 60. *for* ſetting *reade* ſetling.

A MOST NECESSA-rie Table to know the rising and setting of the Sunne, & how the dayes in euery Moneth encrease and decrease by the same.

Ianuarie.

THE *fifteenth day the Sunne ariseth three quarters of an houre after seuen, and goeth downe a quarter after foure. And so in two weeks & three dayes after the said fifteenth day, the day encreaseth one other houre.*

Februarie.

THe *first day, the sun ariseth a quarter after seuen, and goeth down three quarters after foure. And so in two weekes and two*

daies

daies after the day is encreased another houre. The seuenteenth day hereof the sun ariseth three quarters after sixe, and goeth downe a quarter after fiue. And so in two weeks and a day after, the day is increased one other houre.

March.

THe fourth day the sun ariseth a quarter after six, and goeth downe three quarters after fiue. And so in two weekes and a day after, the day is encreased another houre. The eleuenth day the sunne ariseth at sixe and goeth downe at sixe. The nineteenth day hereof, the sunne ariseth at three quarters of an houre after fiue, and goeth downe a quarter after sixe. And so in two weekes and one day after the said nineteenth day, the day is increased another houre.

Aprill.

THe third day the sunne ariseth a quarter after fiue and goeth down a quarter after sixe. And so in two weekes and two daies after, the day is encreased another houre.

houre. The nineteenth day hereof, the ſun ariſeth three quarters after foure. And goeth downe a quarter after ſeuen. And ſo in two weekes and foure daies after, the day is encreaſed another houre.

May.

THe ſeuenth day, the ſun ariſeth a quarter after foure, and goeth downe three quarters after ſeuen. And ſo in a eleuen daies after, the day is encreaſed halfe an houre. The eighteenth day hereof, the ſunne ariſeth at foure, and goeth downe at eight. And ſo in three weekes and foure daies after the ſaid eighteenth day, the day is encreaſed another halfe houre. And in fiue weekes and a day after the ſaid ſeuenth day of May, the day is encreaſed another houre.

Iune.

THe twelfth day of Iune, the ſunne ariſeth three quarters after three, and goeth downe a quarter after eight. And that is the longeſt day in the yeare. And ſo in three weeks and fiue daies: after the ſaid twelfth day

day of June. The day is shorter halfe an houre.

Iuly.

THe eight day the sunne ariseth at foure, and goeth downe at eight. And in nine daies after the said eight day, the day is shortened another halfe houre. And in fiue weeks & two daies after the foresaid twelfth of Iune, the day is shortened a whole houre. The nineteenth day of July the sunne ariseth a quarter after foure, and goeth downe three quarters after seuen. And so in two weekes and foure daies after the said nineteenth day, the day is decreased another houre.

August.

THe sixt day the sun riseth three quarters after foure, and goeth downe a quarter after seuen. And so in two weekes and a day after, the day is decreased one other houre. The one and twenty day hereof, the sun ariseth a quarter after fiue, and goeth downe three quarters after sixe. And so in two

weekes

weeks and two daies after, the day is decreased another houre.

September.

THe sixth day, the sun ariseth three quarters after fiue, & goeth downe a quarter after six. And so in two weeks & a day after, the day is decreased another hour. The fourteenth day the sun ariseth at sixe and goeth down at sixe. So the day and the night are both of a length. The one and twentie day the sun ariseth a quarter after six, & goeth downe three quarters after fiue. And so in two weeks & one day after the said one and twentie day. The day is decreased one other houre.

October.

THe sixt day the sun ariseth three quarters after sixe, and goeth down a quarter after fiue, and so in two weekes & two daies after, the day is decreased another hour. The one and twenty day, the sun ariseth a quarter after seuen, and goeth downe three quarters after foure. And so in two weekes and three daies after, the day is decreased another houre.

Noucm-

Nouember.

THE *seuenth day, the Sunne ariseth three quarters after seuen, and goeth downe a quarter after foure, & so in foure weekes and sixe dayes after the said seuenth day, the day is decreased an other houre.*

December.

THE *twelfth day, that is* S. Lucis *euen, the day is at the shortest, the same day the Sunne ariseth a quarter after eight, and goeth downe three quarters after three, and so in foure weekes and sixe dayes after the said twelfth day, the day is encreased againe another houre.*

FINIS.

THE CONSENT OF *the foure Euangelists:* Or, *The life of Christ:*

Collected by *C. I.* and placed *before his Harmony.*

Englished for an Appendix to *the Contents of Scripture.*

To this are added an hundred *Aphorismes*, or, *short sentences*, containing the matter & method of *M. Calvins Institutions*, in a far other order then that set out by *Piscator*: taken out of the last and best edition.

LONDON.
Printed by *Adam Islip*, for *R. Iackson.* 1596.

BIBLIOTHECA BODLEIANA

TO THE Worshipfull my *especiall good friend*, M. Roger Ofield, citizen *and Merchant of* London.

THe *Apostle Paul* that thankfull *Apostle*, beeing refreshed by many of his religious friends, keepeth a *Register* of such as did succour him: hee

remembreth *Phebe, who gaue him hospitalitie*; he forgets not the *Philippians*, who *did communicate to his affliction*; he is mindfull of *Onesiphorus*, that often *refreshed him*: and if the *Barbarians* be so kind, as but to *kindle him a fire*, he will say, the *Barbarians shewed him great kindnes*: yea, our *Sauiour Christ* is so thankfull to *Mary* for her *boxe of sweet ointment powred vpon his head*, that he will haue her kindnesse kept for euer in remembrance: for, *whersoeuer the Gospell shall be preached throughout all the world, there must also that which shee had done be spoken of for a memoriall of her*. And surely, though the *giuer*

Philip. 4. 14.

2. Tim. 1. 16.

Acts. 28. 2.

Mat. 26. 7.

vers. 13.

ought

ought not to write his benefits in a *Kalender*, because *the left hand must not know what the right hand doth*; yet the *receiuer* must write his gifts in a *Kalender*, that he may thanke God for such friends, and be thankfull to them for such fauours. Wherefore, as *Paul the seruant of Christ*, or rather, *Christ the master of Paul*, are not ashamed to remember fauours done vnto them: so am not I ashamed with thankes to remembet your often liberalities bestowed vpon me: you haue beene a fatherlike friend vnto me, and to the neerest of my kinred, a friendly father. Wherefore, that you, who Matth. 6. 3.

haue giuen vnto me, (to me! nay, to many of Gods Saints not a little) may be assured of my loue in the lord to you, behold, for your many & great good turnes, I returne vnto you this litle remembrance; & yet in it a great measure of the best riches, and greatest affection I can shew vnto you.

Respect, I beseech you, not the gift, but the giuer, & entertaine my *poore mite*, into your rich *treasury*: and if you shall thinke that this gift is small, with it I am ready to giue my selfe, and so am I sure, I can giue no more. And howsoeuer the thing I giue is small, yet as the least *iewels* are most precious

dious, so this litle booke is a precious book: and it is the more precious, because it discourseth of *Christ* and a *Christian*. Concerning *Christ Iesus*, here you may see him borne into the *world*, liuing in the *world*, dying for the *world*, and going out of this *world* vp to his father: yea, so you may see him here shortly described, as he is largely drawn out by his foure Euangelists: and withall, you haue a *consent* of their seuerall Gospels, where things probably are drawen to their time and place: the which, I trust, will sound well in the eares of good Christians, though it differ, I confesse, from the

1 Ioh. 3. 16.

Harmonies of some learned, and it may be each string is not in due place: yet, till we haue a better, let vs take the benefit of this.

And as for a Christian, you haue him here brought vp by a few short *Aphorisms*, which will serue yong children for a profitable [a] *Catechisme*, where parents can out of them mooue questions to their children, and make them to answer as it is there set downe: in it is an abridgement of that most godly booke of *M. Caluines Institutions*. Both these short treatises, I offer vnto you, as pledges of my loue to you, & testimonies of your loue to Gods children. Now that

[a] This vse also may be made of the *Contents of Scripture* with great profit.

that good God, who hath giuen you the riches of this world, encreaſe in you daily his ſpirituall riches, and make you withall, ſo wiſe vnto him, as amidſt the profits of this world, you may alwayes haue the rich mans ſcripture ſounding in your eares, *What ſhall it profit a mã, though he ſhould win the whole world, and looſe his owne ſoule?* And hee grant that you in this world may *ſo vſe it, as though you vſed it not; ſo poſſeſſe, as though you poſſeſſed not;* and not *truſting in vncerten riches, but in the liuing Lord, may make you ſuch friends of vnrighteous Mammon*, that when you ſhall depart this life, you may *enter in at the*

Mat. 16. 26.

1. *Cor.* 7. 32.

1. *Tim.* 6. 17. *Luk.* 16. 9.

Mat.7.13. Mat.19.24. *strait gate* (wherein *rich men go as hardly as a cable through a needles eye*) and so be *received into euerlasting habitations*: and in the meane time liue, to the good of Gods Church, the benefit of that poore and vntaught towne wherein wee were borne, and to be blessed not only in this life, but in the life to come. Thus, not forgetting your religious & good wife, I commit you both to the protection of the Lord God. *Octob.* xviij. 1596.

Ashborne in Derbyshiere.

Your friend and countryman to be commanded in the Lord,

R. H.

THE FIRST part of the *Consent of the Euangelists*, summarily containing such things as concerne the *Infancy* and *youth of Christ*: & from his Baptisme the acts of one yeere and some moneths.

Chap. I.

THat Word which was in the beginning with God, & which it selfe was God, by which all things were made, and without which, was made nothing that was made: in which was life, and such a life, as was more peculiarly the light of men: That Word after that *Iohn* was sent to testifie of it, came at the length into the world, was made flesh, & dwelt amongst vs. *Iohn. chap.* 1.

Chap. 2.

Chap. 2.

THe which fell out after this sort. In the time of *Herod* king of Iudea, a certaine priest named *Zacharias*, a good man and well stricken in yeeres, as he executed the priests office in his course, is at the altar of incense foretold by the Angel *Gabriel* of a sonne, to be called *Iohn*, whom his wife *Elizabet* who had bene barren, and now aged, should beare vnto him: and that he himselfe till these things came to passe, because of his vnbelieue, should remaine speechlesse. *Luke* 1. to ver. 23.

Chap. 3.

NOw when as *Elizabet* immediatly after these words, had conceiued, in the sixt moneth after her conception, the same Angel *Gabriel* is from God, sent vnto Nazaret to *Mary* a virgine, espoused to *Ioseph*, and to her beforetelleth of a sonne who must be called *Iesus*, whom she shall bring forth, and that being ouershadowed by the Holy Ghost. *ibid.* from ver. 23. to v. 38.

Chap. 4.

THen *Mary*, hearing that *Elizabet* had conceiued, arose and went to salute her,

her, at whose presence the babe which was in *Elizabets* wombe did spring, & she her selfe was filled with the holie ghost: at this the Virgin is mooued to magnifie the Lord in an excellent song, *ibi.* from vers. 38. to vers. 55.

Chap. 5.

AND when *Marie* had abode there three months, she returned home: and *Elizabet* bare a sonne, who when he was the eight day to bee circumcised, where as others would haue called him by the name of his father, he was by his parents named *Iohn*: immediatly after was the mouth of *Zacharias* opened, who by the spirit of prophecie did in an excellent song blesse the God of Israel for visiting and redeeming his people, *ibi.* from vers. 55. to the end.

Chap. 6.

SIxe months after this was Christ the sauiour of the world born, descended from *Abraham*, of *Dauid*, by three times fourteene generations: the first was from *Abraham* to *Dauid*: the second from *Dauid* till the captiuitie of Babilon: the third from thence til the birth of Christ. *Mat.* 1. to ver. 18.

Chap.

Chap. 7.

BVt before the Virgin *Marie* was deliuered, her eſpouſed husband, *Ioſeph* a iuſt man, doubting what hee might doe, becauſe he perceiued ſhee was with child, before he had knowen her, was confirmed by an Angel in a dreame, to take her to wife, becauſe that which was conceiued in her, was of the holy Ghoſt. *ibid.* frō verſ. 18, 23.

Chap. 8.

THen by reaſon of a taxe commanded by *Auguſtus Cæſar*, *Ioſeph* and his wife went vp from Nazaret to Bethlehem a citie of *Dauid*, where *Marie* was deliuered of a ſonne, who being wrapped in ſwadling clothes, was layd in a cratch, becauſe there was no roome in the Inne: there doe firſt of all, by the direction of an Angel, and guiding of a ſtarre, certaine ſhepheardes viſit him; and the eight day was he circumciſed. Luk. 2. to verſ. 22.

Chap. 9.

AFter the Shepheards had publiſhed theſe things, certaine wiſe men moued by the ſtarre and inſtructed by the Scriptures, came frō the Eaſt to worſhip him: to whom they preſented rich

rich gifts: but being by an Oracle in a dreame commanded not to returne againe to the foxe *Herod*, they went into their countrie another way. *Matthew* 2. to vers. 12.

Chap. 10.

NOw when the daies of her purification were accomplished, Christ being with an oblation, offered to the Lord in the temple at Ierusalem, is first acknowledged and magnified in a song of that iust man *Simeon* who waited for the consolation of Israel: and after him of *Anna* the prophetesse a woman of great age. *Luk.* 2. to vers. 39.

Chap. 11.

ALL these things being performed, *Ioseph* directed by an Angel, fled with the child and his mother into Egypt, to preserue him from the violence of *Herod*, who sought his life, & for him slew all the male children in Bethlehem & in all the coasts therof, vnder two years old. *Matth.* 2. from. vers. 13. to vers. 18.

Chap. 12.

BVt when *Herod* was dead, *Ioseph* againe being admonished by an Angel, returned into the land of Israel: but durst not goe into Iudea for feare of *Archelaus Herods* sonne, till hee was commaunded by an Oracle,

Oracle, then hee dwelt closely in Nazaret of Galile, of which place Christ was called a Nazaret, *ibid.* from ver. 18. to vers. 23.

Chap. 13.

NOw the child being twelue yeares of age hee went at the feast of the Passeouer with his parents to Ierusalem, and as they returned, missing him in the way, hee was after three daies found in the temple, sitting in the mids of the Doctors hearing thē and asking them questions: after hee went with his parents to Nazaret, and was subiect vnto them, and increased in wisedome and in stature, and in fauour with God and men. *Luke.* 2. from vers. 41, to vers. 52.

Chap. 14.

BVt Christ and *Iohn* being at mens estate, and they fit to preach the Gospell: in the fifteenth yeare of the raigne of *Tiberius Cæsar*, *Pontius Pilate* being gouernour of Iudea: first of all *Iohn* being honored of the people by reason of the solitarienesse of the place where he liued. the strictnesse of his diet, and his meane attire, doth by the word, and baptisme, preach vnto all men

men repentance: sharpely reprouing and terrifieng all, especially the Phariſies and Sadducees: withall hee exhorteth the people to workes of mercie: the Publicans to equitie: the ſouldiors to vſe violence to no man: and telleth them that hee is not that Christ, but another ſtronger and more worthie then he is ſo called. *Math.* 3. ver. 2. *Mark.* 1. ver. 4. *Luke.* 3. verſ. 1. to verſ. 19.

Chap. 15.

NOw it came to paſſe as all the people were baptized, that Ieſus came from Galile to Iordan vnto *Iohn* to bee baptized of him, and at the length was ſo, though *Iohn* at the firſt refuſed: at whoſe baptiſme the heauens were opened, and by the Holie Ghoſt deſcending in the likeneſſe of a doue, and the voice of his father, he was declared to be that ſon of God, in whom he was well pleaſed, who before was thought to be the ſon of *Ioſeph*: *Math.* 3. 13. *Mark.* 1. 9. *Luke* 3. 21. Where the genealogie ſet downe, proueth him to be the ſon of God, as that in *Matthew* doth the ſonne of man.

Chap. 16.

THis was done when *Ieſus* was about the

the age of thirtie yeares, and after that he was thus manifested who he was, he was led by the spirit into the wildernesse, where he fasted fortie daies and was tempted of the Diuel: whom after he had in all temptations vanquished, the Angels came and ministred vnto him. *Matthew.* 4. 1. *Marke* 1, 12. *Luke.* 4. 1.

Chap. 17.

AFter those thinges the Iewes sent Priests and Leuites to *Iohn* from Ierusalem to aske him who he was: and hee confessed that hee was not that Christ: but he it is saith he that cometh after me, which is preferred before me: and the next day *Iohn* seeing Iesus, declared that hee was the lambe of God. *Joh.* 1. 19 to vers. 35.

Chap. 18.

AGaine on the next day hee shewed Christ to two of his Disciples, and declared who hee was: whereupon fiue Disciples did begin to acknowledge & follow him: *Andrew* shewing Christ to his brother *Simon*, and *Philip* to *Nathanael.* *ibi.* from vers. 35. to vers. 51.

Chap.

Chap. 19.

AND the third day in the presence of his Disciples, hee at a marriage in Cana of Galile, turned water into wine, and by this first miracle, after others had testified who he was, did hee himselfe testifie that hee was the Messias. *Ioh.* 2. 1.

Chap. 20.

AFter these thinges Iesus purposing to make himselfe more knowne, cometh from Capernaum, (after he had abode there but a short season, because the Passeouer was at hand) vnto Ierusalem, where with a scourge of small cords he draue out of the Temple such as sold oxen and sheepe, and doues, and changers of money: and being demanded a signe to approue the thinges he did, he told them in a parable taken from the temple, that if they destroied the temple of his bodie, hee would build it againe in three daies. At this time many beleeued in his name when they saw the miracles that hee did. *ibi.* from vers. 12. to vers. 25.

Chap. 21.

AMongst others that beleeued in him there

there was one *Nicodemus* a Pharisie, a rular of the Iewes, who comming by night to Christ, is instructed in the misterie of regeneration by water & the spirit, together with the power of the crosse, and a true faith. *Iohn* 3. from 1. to vers. 21.

Chap. 22.

CHrist hauing thus entreated of the necessitie of regeneration, doth, because till now he had made his abode in Galile, and now purposing to remaine in Iudea, begin with his Disciples to baptize, whileſt *Iohn* baptized: at this *Iohns* Disciples begin to complaine, but he telleth them how far inferiour he is to Christ, and that as Christ must increase, so hee must decrease, *ibid.* from vers. 22. to verse 36.

Chap. 23.

AND about that time as though hee had now made an end of his calling, and must surrender all to Christ, *Iohn* for reprehending *Herod* the Tetrarchs adulterie, is by him cast in prison. *Math.* 14. 3. *Marke.* 6. 17. *Luke* 3. 19.

Chap. 24.

NOw when Iesus heard that *Iohn* was

deliuered

deliuered vp, and that the Pharisies enuied him because many came to his baptisme, he returned into Galile and left Iudea: in which iourney he could not but goe through Samaria which was betwixt both: there he met with a woman, to whom by reason of water which he asked of her, hee is made knowne, and by her to many of the Samaritans; amongst whome at their request hee abode two daies: from thence he goeth into Galile, and was receiued of such as had seene all the things he did at Ierusalem. *Matth.* 4.12. *Marke.* 1.14. *Luk.* 4.19. *Ioh.* 4. from vers. 1. to vers. 46.

Chap. 25.

AND as Christ againe by the way came into Cana a towne of Galile, where he first turned water into wine, he at the request of his father, healed by a word a rulers sonne who was sick at Capernaum: this second miracle did Iesus after he was come out of Iudea into Galile. *ibid.* from verse 46. to verse 54.

Chap. 26.

BVt he now being in Galile, leaueth after a while for their contempt, Naza-

Nazaret, wherein hee was brought vp, and dwelleth in Capernaum a famous and fit cittie for him, being neere the sea side, in which first hee began after *Iohns* death to preach amendment of life, by which together with his manie miracles, his fame spread abroad throw all Syria, so that many diseased were brought vnto him, and great multitudes out of many places followed him. *Matth.* 4. 13.

Chap. 27.

BVt when he saw that it was necessarie for him to haue some certaine witnesses of the doctrine hee taught, and miracles that he did, and such as might assist him in his ministerie, forthwith after he begun to preach, he calleth two couple of brethren, which were fishers, to follow him: and they being astonied at a great draught of fish they caught, doe leaue all and follow him? Their names were *Peter* and *Andrew*: *Iames* and *Iohn*, two sonnes of *Zebede*. *Matth.* 4. 18. *Mark.* 1. 16. *Luk.* 5. 1.

Chap. 28.

WIth them hee commeth againe to Capernaum, and after hee had taught in the synagogue, hee healed a

man

man which had a spirit of an vncleane diuel: so that the people did admire his power, and manner of teaching. *Mark.* 1.21. *Luk.* 4.31.

Chap. 29.

HEnce he arose and came into *Peters* house, whose wiues mother he healeth of her feauer: vpon this when the sun was down, al diseased were brought vnto him, & he healed thē: after in the morning hee departed into a secret place, but the people find him, & keepe him with them. *Math.* 8.14. *Mark.* 1.29. *Luke* 4.38.

Chap. 30.

THerefore when he saw that he was thus beset with the multitude, he commanded the Disciples to go ouer the water, and refuseth some who offered to follow him. *Math.* 8.18. *Luk.* 9.57.

Chap. 31.

AND whē he was entred with his disciples into the ship, there arose a great tempest, he being asleepe: wherefore his Disciples awoke him, and cried we perish: then he to the astonishment of all, rebuked the winds & the sea, together with his Disciples infidelitie. *Math.* 8.25. *Mark.* 4.35. *Luk.* 8.22.

Chap.

Chap. 32.

SO thē he came ouer into the countrey of the Gergesens, where hee cured two possessed of Diuels, and gaue the foule spirits leaue to goe into an heard of swine, who with violence were caried into the sea, and for it the men of thar countrie besought him to depart out of their coasts, he therefore returned whence he came. *Matth.* 8. 28. *Mark.* 5. 2. *Luk.* 8. 26.

Chap. 33.

THus he came to Capernaum, into an house, about which anone were many gathered together, whom as he taught, there was a man sicke of the palsie brought in a bed, and because of the prease was let downe at the top of the house through the tyling, to him Christ pronounceth forgiuenesse of sinnes, healeth his infirmitie, and confuteth the murmuring of the Phariſies. *Math.* 9. 8. *Mark.* 2 3. *Luk.* 5. 18.

Chap. 34.

AFter this hee going foorth, called *Matthew* sitting at the receit of custome, who made him a great feast, at which were many Publicanes with

Christ

Christ at table: at it the Phariſes doe repine, but Chriſt by a wiſe compariſon repreſſeth them, as all that other murmuring of theirs together with *Johns* diſciples, becauſe he and his diſciples faſted not. *Mat.*9.14. *Mark.*2.18. *Luke* 5.33.

*Chap.*35.

WHilſt he was talking with the Phariſes, there came a certaine ruler of the Synagogue, named *Iairus*, who beſought his helpe, for his young and onely daughter, who was ready to die: whom as hee went to cure, a woman, that had bene twelue yeeres diſeaſed with an iſſue of bloud, was healed, by touching Chriſts garment: and comming to *Iairus* houſe, hee finding the child dead, doth, againſt the expectation of the people, reſtore her to life. *Matth.*9.18. *Mark.*5.22. *Luke* 8.41.

*Chap.*36.

AS he retourned, he reſtoreth to two blind men, which cryed after him, their ſight: after that, he, to the wondering of the people, and reproching of the Phariſes, cureth a man poſſeſſed with a dumbe ſpirite. *Matth.*9.27.

THE SECOND part containing the Acts of Christ, from the second Passeouer to the third, that is, such things as he did in the second yeer wherein he began to preach.

Chap. 37.

AFter that, Iesus went vp to Ierusalē to the feast, where at the poole by the sheepe-market, he on the Sabbath day cured a man which had bene diseased eight and thirtie yeeres, and commaunded him to take vp his bed; wherefore the Iewes persecuted him, but Iesus tooke hereby occasion to discourse at large of his fathers, and his worke, and power to rayse vp the dead, to iudge all men: for confirmation whereof, he alleadgeth the testimonies of his father, of *Iohn*, his owne workes, of *Moses*, and the Scriptures. Ioh. 5. all the Chapter.

Chap. 38.

HAuing thus once confuted the malicious Iewes, he againe refelleth them, by examples out of the Scriptures

tures, when as the Phariſeis accuſed his diſciples of pulling eares of corne vpon the Sabboth day. Matth.12.1. Mark.2.23.Luk.6.1.

Chap.39.

AND the third time hee put them to ſilence, when vpō another Sabboth day following hee in the Synagogue healed a man which had his hand dried vp, confuting them by their owne practiſe: but ſeeing notwithſtanding this ſatisfaction, that the Phariſeis conſult how to deſtroy him, hee departed thence, & great multitudes followed him: and he, healing ſuch as were ſick, commaunded them not to make him knowne. Mat.12.9.Mark.3.1.Luk.6.6.

Chap.40.

IT then came to paſſe, that he, departing frō the multitude, went vp into a moūtaine to pray: and hauing ſpent the night in prayer to God, whē it was day, he called his diſciples, & of them he choſe twelue, which alſo hee called Apoſtles: before thē & the multitude, whereof he healed many, Chriſt maketh an heauenly Sermon, containing the ſum of a Chriſtian & perfect life: where, firſt he declareth wherein true bleſſednes conſiſteth. Mat.5.1. Mark.3.13.Luk.6.12.

Chap.41.

SEcondly he teacheth Christian obedience to the morall law, and that he came not to destroy it; but chargeth his followers to exceede the Scribes and Phariſes in righteouſnes. *Matth.5.verſ.13.to verſ.48. Luke 6.27.*

Chap.42.

THirdly he ſpeaketh of almes, praier and faſting, all which muſt be performed of Chriſtians, after another ſort then the Scribes and Phariſes vſe to doe them. *Matth.6.1.to verſ.18.*

Chap.43.

FVrther hee dehorteth from couetouſnes, ouermuch carefulnes for this life, & from diſtruſt of Gods prouidence, and that by many reaſons. *ibid.verſ.19.to the end of the Chapter.*

Chap.44.

BEſides hee forbiddeth raſh iudgement, not to giue holy thinges to dogs, commaunding to be inſtant in prayer, to take heed of falſe prophets, not to be hearers of the word onely. *Matth.7.the whole Chapter. Luke 6.37.*

Chap.

Chap. 45.

NOw when hee had made an ende of preaching, he cured a leper, and cõmanded him to shew himselfe to the Priest. *Matth.* 8. 1. *Mark* 1.40. *Luke* 5.11.

Chap. 46.

THen entring into Capernaum, hee cureth, without comming to him, a seruant of a Centurion, sicke of the palsie, and commendeth greatly the Centurions faith. *Matth.* 8. vers. 5. to vers. 13. *Luke* 7.1.

Chap. 47.

AND the day after entering into Nain, he restoreth to life the only son of a widdow, as they were ready to burie him. *Luk* 7.11.

Chap. 48.

NOw when *Iohn* heard in prison the workes of Christ, he sent two of his Disciples, to say vnto him, Art thou he that should come, or shall we looke for another? Them Christ answered, and bids them tell *Iohn* what they had seene, and after speaketh of the dignitie of *Iohn*, and the hardnesse of their hearts, especially of Scribes and Phansies, who neither by *Iohn*, nor him-

selfe could bee moued to repent, preferring the Publicans, and heathen before them. Math. 11.22. Luk. 7.18.

Chap. 49.

THis, Christ did declare on a time by a worthie example, when hee was inuited to the house of one *Simon* a Pharisie; there a woman a greeuous sinner, washing Christs feet with her teares, and wiping them with the haire of her head, and kissing them with her mouth, is preferred before the Pharisie (a iusticiary) whose loue in respect was but cold towards Christ. Luke 7.36. &c.

Chap. 50.

AFrer Christ had gone through many places he returneth home, where the multitude being assembled, he cured a man possessed of a Deuil which made him both blind and dumbe: at this the people are amased: but the Pharisies ascribe it to Sathan: but Christ sheweth that it is the finger of God: and because they spake malitiously against their conscience, he speaketh of the sinne against the Holie ghost: denying at their request to giue them a signe from heauen, but one fró the earth, euen that of *Ionas*, which should condemne them. Math. 12.22. Mark. 3.22. Luke 11.14.

Chap.

Chap. 51.

AND as he said these things, conuincing the Pharisies, a certain woman lift vp her voice and said, Blessed is the wombe that bare thee: but Christ pronounced them blessed which heare the word & keepe it (*Luk.* 11. ver. 27.) them afterwards hee calleth his father and mother, when as one told him that his mother and bretheren staied to speake with him. Math. 12. 46. Mark. 3. 31. Luk. 8. 19.

Chap. 52.

THe same day went Iesus out of the house to the sea, whether the people resorted to him, and hee taught them in diuers parables: amongst other hee propounded the parable of a sower sowing in four seuerall grounds, signifying by it the diuers effects of Gods word in men, as himselfe teacheth his Apostles. Matth. 13. vers. 1. to ver. 24. Mark. 4. 15. Luk. 8. 11.

Chap. 53.

ANother parable hee put foorth of tares sowne amongst Wheat, which must grow together til harueſt, signifieng by this that in the Church there

will bee bad with good, till the end of the world: he further put forth the other parables signifieng the manner, and encrease which the doctrine of the Gospel hath: to wit, the parable of seed growing continuallie, and springing vp, the sower not knowing how; with that of the graine of mustard seed, which being little, groweth vp into a tree, and the parable of leauen, which cast into three pecks of meale, leaueneth the whole lumpe: *Matth.* 13. 24. *Mark.* 4. *Luk* 13. 19.

Chap. 54.

THese parables did Christ propound before the people, but expounded them at home to his Disciples, where he added two other, in which hee setteth out the great price of the doctrin of the Gospel: the parables were of a treasure hid in the field, and a precious pearle, for obtaining of which a man selleth all that he hath: then he addeth a third parable, of a draw-net, that gathereth of al kind of things, signifieng againe thereby how the bad are mixed in the Church with the good. *Matth.* 13. 36.

Chap.

Chap. 55.

WHen he had ended these parables, he went into Nazaret his own cittie: where teaching in the sinagogue on the Sabboth day, and declaring that the place of *Isaiah* 61. vers. 1. was fulfilled in him; they were filled with wrath, cast him out of the cittie, and as they would haue cast him downe an hill, hee passed through the middes of them and went his way. *Matth.* 13. 54. *Mark*, 6. 1. *Luk.* 4. 16.

Chap. 56.

AFterwards Iesus with his Disciples and certaine women who ministred vnto him, went about all citties and townes preaching the Gospel and healing diseases: and as hee went, hee had compassion on the people because they were as sheepe without a sheepeheard, and therefore sendeth out with an especiall charge twelue Apostles whom before he had chosen, & prepared to that office: them he foretelleth of the crosses they must vndergoe for the Gospels sake, and confirmeth them against them: now as they are discharging their callings in preaching the word, and curing sicknesses, Christ hee followeth them as they goe. *Matth.* 9. 35. 10. 1. *Mark.* 6. 7. *Luk.* 9. 1.

Chap. 57.

NOw *Herod* hearing of these thinges, hee begun to doubt whether *John* were risen againe from the dead; for a little before vpon his birth day, at the request of *Herodias* dancing before him, hee commanded that *Iohn* whom he kept in prison should be beheaded, and his head giuen to that Damsell in a platter. Math. 14. 1. Mar. 6. 14. Luk. 9. 7.

Chap. 58.

WHen Christ therefore heard what opinion *Herod* had of him, and seeing his Apostles returned on their message, he to avoid the malice of the tyrant, and to ease himselfe, went ouer the sea of Galile into a solitarie place: whether when as a great multitude of men followed him, hee receiued them and spake vnto them of the kingdome of God, & healed them that had need to bee healed: after that he fed 5000 men with fiue loaues & two fishes: and ther was takē vp of that that remained twelue baskets full of broken meat. Mat. 14. 13. Mar. 6. 32. Luk. 9. 10. Ioh. 6. 1.

Chap. 59.

THis miracle made the people to acknowledge that Christ was the Pro-

Prophet; they therefore desired to make him king, but Christ perceiuing it, fled into a mountaine to pray, and caused his Disciples to passe ouer the sea before him: to them hee commeth in the night walking vpon the sea: they by reason of the tempest, and thinking him to bee a spirit, are afraid till he comfort them: then *Peter* commeth to him walking vpon the sea: & after hee entered the ship, the tempest ceased, and the ship was by and by at the land whether they went: then the people ran, and brought their sick persons, and as many as touched the edge of his garment were made whole. Math. 14. 23. Mar. 6. 45. Ioh. 6. 15.

Chap. 60.

THe day following by reason of his miraculous feeding with fiue loaues, there flocke many vnto him: & hee taking occasion by earthly bread, speaketh vnto thé of heauenly bread, entreating at large of that bread which his father had sent into the world, and which was giuen for the life of the world: the which who so eateth hath life, and he that eateth not hath not life. Ioh. 6. 22. to 65 ver.

THE

THE THIRD part, containing the acts of Christ in the third yeare of his preaching; till the time he raised *Lazarus* from the dead.

Chap. 61.

AFter this came to Iesus the Scribes and Pharisies which were of Ierusalem, they being offended at his Disciples eating meat with vnwashen hands, hee obiecteth against them the breach of Gods commandement by their traditions, teaching the multitude that that which goeth into the mouth defileth not the man, but that which commeth out of the mouth. *Matth.* 15. 1. *Mark.* 7. 1.

Chap. 62.

HEnce went Iesus into the coasts of Tirus and Sidon, where hee ouercome by the importunate sute of the mother,

mother, healed the daughter of a faithfull woman of Canaan, being miserably vexed with a deuill. Matt. 15. v. 21. to vers. 29. Mark. 7. v. 24. to v. 30.

Chap. 63.

So Iesus went away from thence, and came nere to the sea of Galile thorough the mids of the coasts of Decapolis, where he healed a man deafe and stammering in his speech, by putting his finger in his eares, and with spittle touching his tongue. Mark. 7. v. 31. to v. 37.

Chap. 64.

AFter this, he went vp into a mountaine, where great multitudes came vnto him, and he healed their halt, blind, dumbe, maymed, and many other: now after three dayes continuance of the multitude with him, hee had compassion on them, and so satisfied them with seuen loaues and a few little fishes, that foure thousand men, besides women and little children, hauing eaten, they tooke vp of the fragments that remained, seuen baskets full: after by ship he came into the parts of Magdala. Mat. 15. 29. Mar. 8. 1.

Chap.

Chap.65.

THen came to him the Phariſies and Sadduces, and did tempt him, deſiring him to ſhew them a ſigne from heauen; but he againe will giue them none other ſigne, but the ſigne of the Prophet *Ionas*: wherfore leauing them, & departing by ſhip to the other ſide with his diſciples, he forewarned them to take heed of the leauen of the Phariſies & Sadduces: but they, thinking hee had ſpoken of the bread they had forgotten, and for which they tooke thought, he reproueth their diffidence, calling to their memories the two former miracles he had done, by feeding many with a few loaues. Matth. 16. 1. to ver. 12. Mark. 8. 11. to ver. 21.

Chap.66.

THen he came to Bethſaida, & they brought a blind man vnto him, and deſired him to touch him; then hee tooke the blind by the hand, and led him out of the towne, and ſpat in his eyes, & put his hands vpon him twiſe, and made him ſee firſt dimmely, then clearely, ſaying, Neither go into the towne, nor tell it in the towne. Mark. 8. from verſ. 22. to verſ. 26.

Chap.

Chap. 67.

NOw Iesus went out and his disciples into the townes of Cesarea Philippi; them hee asked, what men thought of him; then *Peter* after hee had heard diuers opinions of Christ, said, *Thou art the Christ*; for which, Christ pronounceth him blessed: but afterwards he reprooueth him sharply, calling him Satan, because he aduised him not to go vp to Ierusalem where he must suffer; and vpon it, teacheth all to take vp the crosse patiently. Mat. 16. 13. Mark. 8. 27. Luk. 9. 18.

Chap. 68.

NOw hauing foretold of that glory which should follow his crucifying, he, that his disciples might haue some sight of it, sixe daies after, was before *Peter*, *James*, and *John*, transfigured in the mount, where *Moses* and *Elias* talked with him: and a voice from heauen, declared him to be the sonne of God: Mat. 17. 1. Mark. 9. 2. Luk. 9. 28.

Chap. 69.

AND as they came downe from the mount, Iesus charged them to shew that vision

vision to no man vntill his resurrection: then he cast out a deuill out of a child, which the disciples could not do for want of faith, and because that kind went not out but by prayer and fasting, Mat. 17. from ver. 9. to ver. 21. Mark. 9. 14, 17. Luk. 9. 38.

Chap. 70.

AS Iesus abode in Galile, where the people wondred at his workes, he foretelleth the second time of his Passion, & that in plaine teatmes, though his disciples vnderstood not: then at the length he returned to Capernaum, where, because he would giue none offence, he caused *Peter* to pay tribute for himselfe and him, with a peece of money, which was taken out of the mouth of a fish. Matt. 17. 22. Mark. 9. 31. Luk. 9. 43.

Chap. 71.

THen because there arose a disputation amongst the disciples as they went by the way, which of them should be the greatest, Christ setting a little child before them, taught them by him, humility and seruice one to another. Mat. 18. 1. Mar. 9. 33, 34. Luk. 9. 46.

Chap. 72.

VPon this he teacheth his, carefully to beware how they do either giue, especially to little ones, or take any offence, Mat. 18.6. Mark. 9.42.

Chap. 73.

ANd because it can not be but offences must come, he teacheth how a man must admonish his brother if he offend; yea how, and how often he must pardon him: this he doth by an excellent similitude taken from a king, who seeing his mercilesse seruant exact of his fellow seruant an hundreth pence, after that his lord had forgiuen him a debt of ten thousand talents, did require again his debt of his seruant, imprisoning him till he paid the same. Mat. 18.15.

Chap. 74.

WHen Iesus had finished these sayings, he, about to go to Ierusalem, where, as he said, he must suffer, departed from Galile: but before his departure, his brethren came vnto him, exhorting him to shew himselfe at the feast of Tabernacles in Ierusalē; them he yeelded not vnto, yet after they were gone before, he tooke his iourny towards Ierusalem: and in the way, he was denied lodging in a city of Samaria;

ria: but, to teach his disciples patience, though they desired him, he would not reuenge himselfe, but went vnto another place. Mat.19.1. Mark.10.1. Luk. 9.31. Ioh.7.3.

Chap.75.

NAy, hee ceased not for this to doe good in Samaria: for as he entred a certaine towne, hee cured ten lepers, commending greatly the Samaritane which returned to giue him thankes. Luk.17.11.

Chap.76.

NOw when halfe the feast was ended, Iesus, after long expectation for him, commeth to Ierusalem, teacheth in the Temple, and against the accusations of some, giueth such reasons for his doctrine and works, as that when officers were sent from the Pharisies to take him, they returning, testified, That neuer man spake like him; therefore they would not lay hands vpon him. Ioh.7.14 &c.

Chap.77.

THen hee went into the mount of Oliues, and early in the morning came againe into the Temple, where he sate downe, and taught the people: then

then the Scribes & Pharisies brought to him a woman taken in adultery, whom he absolued, and made her accusers to depart with shame. Ioh. 8.1.

Chap. 78.

HEre againe doth Christ in plaine words shew who he is: but after long conference with the Iewes, they taking vp stones to cast at him, he hid himselfe, and went out of the Temple. *ibid.* from ver. 12. to ver. 59.

Chap. 79.

AFter these things, the Iewes tooke an occasion to reprooue Christ, for healing, as he passed by vpon the Sabbath day, a man that was borne blind; whom hee cured by annointing his eyes with clay made of his spittle, and bidding him to wash in the poole of Siloam: now after that, the man, who was before blind, was, for defending Christ, cast out of the Synagogue; Christ, finding him in the Temple, doth more fully instruct him in the truth. Ioh. 9.1. &c.

Chap. 80.

VPon this, Christ discourseth largely of the conditions which are found in

in a true shepheard, and an hireling: declaring, that the properties of a true shepheard belong to him; but of an hireling, to the Iewish gouernours. Ioh.10.1.

Chap. 81.

AFter these things, he appointed other seuenty disciples, and sent them two and two before him into euery place where he should come, with the like commission which the twelue had: they returne with ioy, and Christ declaring the happy estate of his disciples, doth againe thanke his father, for hiding those things from the wise, and reuealing them vnto babes. Luk.10.1. *Thus the things before set downe, as it is likely, were performed one after another, in that order, places, and times, as they are set downe, but some of those actes of Christ that follow, can not so well be brought vnto their seuerall times and places, where, and when they were done: wherefore we must be contented to take the things themselues without their circumstances.*

Chap. 82.

WHen therefore a proud expounder of the law came to Christ, and asked him what he should do to inherit euerlasting life; the lawyer at Christs comman-

commandement repeated the two cõmandements of mans loue to God, & his neighbour: and when he demanded of Christ who was his neighbour, Christ shewed him by the parable of a Samaritane, who had care of him that fell amongst theeues, and was wounded, when as the Leuite neglected him. Luk. 10. 25.

Chap. 83.

IT fell out also that as he went to Ierusalem, he was entertained by *Martha* in Bethania, who when she was offended at her sister *Maries* leauing to serue, that she might heare Christ, shee is reproued of him, and *Maries* choise preferred before hers. *ibid.* ver. 38.

Chap. 84.

AND on another time as he was praying, at the request of his disciples, he set downe a briefe forme of prayer, and the force of effectuall prayer, by the parable of his importunitie, who came in the night to borrow loaues, & after many denials, obtained them, Luk. 11. 1.

Chap. 85.

AGaine, when as he was talking, hee was inuited to dinner by a Pharisie,

as

at whose table, he sitting downe with vnwashen hands, is reprooued: but vpon this occasion hee doth freely reprooue the preposterous purifying, & religion, both of Scribes and Pharisies; togither with their hypocrisie, pride, and murthering minds. *ibi.* v. 37.

Chap. 86.

ESpecially he taught the multitude to take heed of the hypocrisie of the Scribes and Pharisies, and withall, not to feare men which only can kill the body, but God, who can cast both body and soule into hell fire; & therefore to confesse him before men, that he may confesse them before his father. Luk. 12. 1.

Chap. 87.

FVrthermore, hee, taking occasion vpon the speech of one, who desired him to bid his brother deuide inheritance with him, withdraweth their minds from the greedy seeking of things of this world; and that by a fit similitude of a rich man, who seeing his riches encrease, and thinking how to inlarge his barnes, and to take his ease, had on a sudden his soule taken from him. *ibid.* vers. 16.

Chap. 88.

HE added further the duty of a faithfull seruant, waiting for his masters comming, teaching all, that, because the Lord their masters comming is vncerten, therfore ought they euer to be in a readinesse. *ibid.* ver. 35. to ver. 49.

Chap. 89.

AT the same season, there were men present, which shewed him of the Galileans, whose blood *Pilat* mingled with their owne sacrifices: at this, hee taketh occasion to mooue them to repentance, bringing in a similitude of a fig tree, that after much paines and expectation of the husbandman, in many yeeres brought forth no fruit. Luk. 13. 1.

Chap. 90.

AND as he taught in the Synagogue on the Sabbath day, he, curing a woman that had a spirit of infirmity eighteene yeeres, and seeing the gouernour of the Synagogue offended, hee, to the shame of the ruler, and ioy of the people, put him to silence, & put forth again those two notable parables

of

of the graine of mustard seed, and the leauen: *ibid.* from v. 10. to ver. 22.

Chap. 91.

AND as hee on a time went through all cities and townes teaching, and iourneying towards Ierusalem, he, being asked whether many should be saued, commanded to striue to enter in at the strait gate; the which, if it once be shut, it can no more be opened: yea, it will receiue strangers, whē such as pretend priuiledge shall be shut out. The same day, being admonished by a Pharisie of *Herods* purpose to kill him, he foretold that he must suffer in Ierusalem, and withall, speaketh of the obstinacie, and future calamity of that city. *ibid.* vers. 22. to the end of the chapter.

Chap. 92.

AGaine, he entring into a chiefe Pharisies house to eat meat, he, curing on the Sabbath day a man of his dropsie, stopped the Pharisies mouthes by an excellent comparison from their owne practise: at which time hee taught the guests what roome they should choose; and him which biddeth guests, whom he shonld inuite: at which speech one taking occasion to

call

call them blessed that shall eate bread in the kingdom of God, he propoundeth a parable of him, who, seeing his guests that were bidden, excused themselues, called in the poore sort; signifying, that whereas the proud Iewes would not come to Christ, the poore Gentiles should be admitted, Luk. 14. 1. &c.

Chap. 93.

AT another time there being great multitudes with him, hee taught, that he, who would be truly his disciple, ought to deny all, to take vp his crosse, and follow him: and therefore before he begin, he ought, as warriours and builders are woont, to sit downe and consider whether hee be able to performe it or not. *ibid.* vers. 25. *And these things fell out at diuers times, and in diuers places.*

Chap. 94.

NOw as Iesus was at Ierusalem at the feast of Dedication, walking in the Temple in *Salomons* porch, the Iewes flocking about him, and demaunding whether he were the Christ, he answeted them, that albeit his words and workes testified whence he was, yet

they beleeued not, because they were not of his sheepe: and as he proceeded to make himselfe equall with his father, the Iewes being ready to stone him, he answered them fully: but because they went still about to take him, hee went againe beyond Iordan into the place where *Iohn* first baptized, and there abode: thither many resorted to him, and preferred him aboue *Iohn*. Ioh. 10. 22.

Chap. 95.

THen resorted to him all the Publicanes and sinners to heare him, at which the Scribes and Pharisies murmuring, he, by the three parables of the sheepe, one peece of siluer, and the prodigall sonne, all lost at the first but after found, sheweth how acceptable and pleasant both to God & his Angels, the true conuersion of a sinner is. Luk. 15. 1.

Chap. 96.

HE further propounded the parable of the vniust steward, who, when hee saw that he must be no longer in office, did wisely prouide for himselfe of his masters goods; insinuating thereby, that by the riches of this world,

world, wee should make to our selues friends in heauen: at which, the Pharisies mocked. Luk. 16. 1.

Chap. 97.

THese Pharisies when as with purpose to intrap him, they demanded of him whether it were lawfull for a man to put away his wife, hee deliuered vnto them the most neere bond of marriage, at which the disciples being offended, hee speaketh of single life. Mat. 19. 3. Mark. 10. 1. Luk. 16, 18.

Chap. 98.

BEsides, to reprooue the couetousnesse and excesse of the Pharisies, he put foorth the parable of a certaine rich man, who, in this life faring deliciously, & clothed gorgeously, would not vouchsafe *Lazarus*, a poore and diseased begger, the crummes that fell from his table: but after his death being in hell, and *Lazarus* in heauen, required succour of *Lazarus*, but had it not. Luk. 16. 19.

Chap. 99.

THen hee teacheth his disciples how to auoid offences, to rebuke a

brother, and how to forgiue him: what is the vertue of faith: and mans duty to continue in well doing, without boasting of it. Luk. 7. 1.

Chap. 100.

AT an other time, seeing certaine which trusted in themselues, that they were iust, and despised others: to pull downe their pride, hee propoundeth a parable of the Publicane and Pharisie going both into the Temple to pray: whereof, the first was in his humility iustified, the other in his boasting pride reiected. Luk. 18. 9.

Chap. 101.

THen were brought to him little children, and his disciples rebuked them: but he, rebuking his disciples, put his hands on them, and blessed them: and as hee departed, a young rich man which was desirous to know how he might get eternall life, was, after hee had testified his obedience to the commaundements, willed if hee would be perfit, to sell all he had, and giue it to the poore: this, when as the man would not yeeld vnto, because he was rich, Christ telleth how hardly rich men enter into heauen, and how

happy

happy they are, that for him forsaketh all things. Matth. 19.16. Mark. 10.17. Luk. 18.18.

Chap. 102.

AFter, he propoundeth a parable of the housholder, which at certaine houres of the day, went out to hire labourers into his vineyard, and at euening rewarded all alike, teaching by it, that the first shall be last, & the last first. Mat. 20. 1.

THE FOVRTH part containing the acts of Christ, from the raising vp of *Lazarus*, till the ascension of Christ into heauen.

Chap. 103.

NOw as Christ was in the parts of Iudea, *Lazarus* the brother of *Mary* and *Martha* of Bethania being sicke, they sent for Iesus to come vnto him, but he did

not before hee had beene dead foure daies: then he came with his disciples, and mooving *Mary* and *Martha* to beleeue, after he had troubled himselfe, and cryed with a loud voice, *Lazarus, Come forth of the graue*; at which sight, many of the Iewes there present, beleeued. Ioh. 11.1.

Chap. 104.

BVt some of them went their way to the Pharisies, and told them what Iesus had done: then they, with the hie priests in a councell, by the aduise of *Caiphas*, then hie priest, set downe that he must die: Iesus therefore did withdraw himselfe, and went into a countrey neere to the wilderneſſe, into a city called Ephraim: & the Passeouer was at hand when these things were done. *ibid.* ver. 46. &c.

Chap. 105.

WHen as the time therefore approched wherein Christ, euen at the next Passeouer should suffer, hee, as he was going to Ierusalem, tooke the twelue disciples apart in the way, and told them of his death, but they vnderstood not what he spake: but when

as

as they thought the time approched when he ſhould be made king, the mother, and two ſonnes of *Zebede* come vnto him, and ſhee in their behalfe requeſteth, that they may ſit one on his right hand, and the other on his left, in his kingdom: but Chriſt ſheweth the folly of her petition, and withall, ſeeing that the other ten therefore diſdained them, he teacheth, that the lowly obtaine the higheſt place in his kingdom. Mat. 20.17. Mark. 10. 32. Luke 18.31.

Chap. 106.

AND as in his iourney he was come neere to Iericho, hee came by a blind man which ſate by the way begging, him he made at his earneſt cry, to ſee. Luk. 18.35.

Chap. 107.

NOw when he was entred and paſſed through Iericho, he calleth downe one *Zacheus* out of a tree, who being of a ſmall ſtature, did get vp to ſee him: with him Chriſt lodged; he proclaimeth reſtitution, and Chriſt ſaith, that ſaluation is come to his houſe. Luk. 19. 1.

Chap. 108.

HEnce hee put forth that parable of the noble Man, who going into a far cuntry, gaue seuerall talents to his seruants, & at his returne called them to accounts, commending and rewarding the good seruants, but dispraising and punishing the bad. *ibid.* v. 11. &c.

Chap. 109.

AGaine, Christ meeteth two blind men, the name of one was *Bartimeus*; to them, at their earnest request, doth he restore their sight. Mat. 20. 29. Mark. 10. 46. *It may be that this is the same miracle with that chap.* 106. *& that in* Luke *one is put for two, as two are for one,* Mat. 27. 44. *and that because one of them might come before another to Christ, and desire to be cured, after him the other.*

Chap. 110.

THen Iesus six daies before the Passeouer comming to Bethania, supped in the house of *Simon* the leper, but *Mary* tooke a boxe of costly ointment of Spikenard, and brake it, and powred it vpon his head, annointed his feete, and wiped his feete with her haire: at which cost, when as some of the

the disciples, especially *Judas* the traitour, disdained, Christ allowing of her fact, and promising it should be registred, telleth, that she did it against the day of his burying. Mat. 26. 7. Mark. 14. 3. Ioh. 12.

Chap. III.

ON the morrow after, when they were come to Bethphage neere Ierusalem, Iesus riding vpon an asse colt, which was brought at his commandement by two of his disciples, came towards Ierusalem: and in the way, the people spread their garments, and cryed, *Hosanna*. Then Christ, comming to the citie, doth first bewayle the obstinacy, and future ruine of the city, and after, with great pomp he entred into it. Matth. 21. 1. Mark. 11. 1. Luk 19. 29. Ioh. 12. 15.

Chap. IIII.

As soone as he came into the city, he went into the Temple, reformed once againe the abuses therin, by buying and selling, and healed the blind & halt: at these sights the chiefe priests and Scribes disdained; but certaine Grecians desired that they might see

Christ: the which, when hee vnderstood, he tooke occasion to foretell of his passion, and as he prayed, his glory is declared by a voice from heauen. Mat.21.12. Ioh.12.20.

Chap. 113.

THen went he out of the city & lodged with the twelue disciples in Bethania, but in the morning hee returneth, and in the way curseth a fig tree that had nothing but leaues on it to satisfie his hunger; and anon it withered: now as he had left teaching in the Temple, and was comming againe to Bethania, his disciples in their returne saw the fig tree withered; as they did maruell, Christ taketh occasion to declare vnto them the force of faith, and prayer. Mat.21.19. Mark.11.12.

Chap. 114.

AFter this, hee commeth againe into the Temple, where the Pharisies & Sadduces aske him, whence he hath his authority, and propound many questions to him: hee againe asketh them questions, and by name, of *Iohns* baptisme; and when they can not answer him, he wil not answer them: then doth he propound the parable of two sonnes, whereof one promised to do his fathers will, and did it not, the other denied,

denied, and yet did it: inferring, that sinners should before them go into heauē. Mat. 21. 23. Mar. 11. 27. Luk. 20. 2.

Chap. 115.

HE added further another parable of a vineyard, and husbandmen to whom it was hired, which denying to the owners the fruits thereof, and killing his seruants, and at the last his son and heire, they are destroyed, and the vineyard giuen to others: signifying, that because they had killed the Prophets, and would kill him who was the sonne of God, the kingdom of God should be taken from them, and giuen to the Gentiles. Matth. 21. 33. Mark. 12. 15. Luk. 20. 9.

Chap. 116.

AGaine spake Iesus to them in the parable of the king, who at the mariage of his sonne, inuiting guests which would not come, but killed them which called them, doth entertaine such as were not before called: & one not hauing on a wedding garment being found at the table, is therfore cast out. Mat. 22. 1.

Chap. 117.

NOw the Pharisies perceiuing that these things were spokē against thē, they would faine haue taken him, but durst

durſt not for feare of the people: they therefore left him, and after conſultation togither, they ſent to him their diſciples with the Herodians, to aske his opinion about tribute to *Cæſar*, but he ſo anſwered them, that they marueiling, left him, and went their way. Mat. 22. 15. Mark. 12. 13. Luk. 20. 20.

Chap. 118.

THen came the ſame day the Sadducees vnto him, with a queſtion about the reſurrection, which they deny; them he putteth to ſilence, & in ſuch ſort teacheth the doctrine of the reſurrection, as the people are aſtonied at his doctrine. Mat. 22. 23. Mark 12. 18. Luk. 20. 27.

Chap. 119.

WHen the Phariſies heard that hee had ſilenced the Sadducees, they aſſembled togither, and one of them, an expounder of the law, asked him which was the greateſt commaundement, and Chriſt telleth him that the greateſt is to loue God; the next, to loue our neighbour as our ſelfe. Mat. 22. 34. Mark. 12. 28.

Chap 120.

AND as the Phariſies were thus gathered togither, he asketh them whoſe ſonne

sonne Christ is, and how he can be *Dauids* son, seeing *Dauid* calleth him lord; this questiō. when none could answer, they left him, and durst not from that time forth aske him any more questions. *Math.* 22. 41. *Mark.* 12. 35; *Luk.* 20. 41. Psa. 110. 1

Chap. 121.

THese Pharisies being thus confounded: Christ, hee spake to the multitude, and to his Disciples, of the Pharisies, bidding them to doe as they command, but not as they doe, and withall rehearseth diuers corruptions amongst them. *Math.* 23. 1. *Mark.* 12. 38. *Luke.* 20. 46.

Chap. 122.

NOw as he sate ouer against the treasurie, he beholding how the people cast money into the treasurie, preferreth the poore widdowes two mites, before all that was cast in. *Mark.* 21. 41. *Luke* 21. 1.

Chap. 123.

AFter these things as he went out of the temple, as one of his Disciples shewed him the goodly buildings thereof, he foretelleth how it shall be quite destroied: and as he sate in the mount

of

of Oliues, certain of his Disciples 29. king him when it should bee destroied, and also of his owne comming, & of the end of the world: he foretelleth them of warres, and rumors of wars, famine, pestilence, sedition, persecution, & then the destruction of Ierusalem. Math. 24. 1. Mark. 13. 1. Luke 21. 5. and 19. 43. 44.

Chap. 124.

BEsides hee forewarneth them of false Prophets, and false Christs, and that after all these things he shal come in iudgement, and that in such a fearefull sort as shall astonish and terrifie the wicked, but the godly with ioy shall lift vp their heads Math. 24. 5, &c. Mark. 13. 6, &c. Luk. 17. 23.

Chap. 125.

VPon this he admonisheth his faithfull ones to be in a readinesse, against this his suddaine comming; to be sober and watchfull in praier. and the force of feruent praier he shews by the parable of the vniust iudge, who at the length granted to the importunate request of a poore widdow. Mat. 24, 36, &c. Mark. 13. 33. Luk. 18. 1, &c. and chapter 21. 34.

Chap.

Chap. 126.

AND that hee the more might prouoke them to watchfulnesse and diligence, he putteth foorth two parables, the one was of ten Virgins, whereof only the fiue wise waiting for the bridegroom with oile in their lampes, went in with him into the wedding, when as the other fiue whilest they went to buy oile, lost that oportunitie and could not after though they knocked, enter. Math. 25. 1. to ver, 13.

Chap. 127.

THe other parable was that again of diuers talents deliuered, by a man going into a strange countrie, vnto his seruants, and of them such as had gained by their talents are commended and rewarded, but the vnprofitable seruant he is discommẽded, his talent taken from him, and he cast into vtter darknes, *ibid.* ver. 14. *Others make this parable, and that* Luk. 19. *all one.*

Chap. 128.

THen he setteth down more fully the maner of the last iudgemẽt, in what maiestie hee the sonne of man shall come: how the good shall bee seperated from the bad, & the good inherite life, the bad eternal death *ibi.* ve. 31, &c.

Chap.

*Chap.*129.

WHen he had made an end of these sayings, hee signified that within two daies at the Passeouer he must suffer: and forthwith the Priests, and Scribes; and elders of the people consulted how they might take him by subtiltie and kill him: now as they were in counsaile, *Iudas* came vnto thē, and promised for thirtie pieces of siluer to deliuer him vnto them? *Matth.* 26.1. to vers. 5. and ver. 14.15. *Mark.* 13.1. *Luk.* 22.1.

*Chap.*130.

NOw on the first day of the feast of vnleauened bread, he sent *Peter* & *Iohn* to a certaine place in Ierusalem to prepare the Passeouer; and at the time appointed he came thither, and did eat it with his Disciples. *Matth.* 26.17. *Mark* 14.12. *Luk.* 292.

*Chap.*131.

AFter hee had eaten with them the Passeouer, hee foretold that one of them should betray him, and him hee describeth vnto *Iohn* his beloued Disciple, by a sop which he would giue him:

him: this sop after hee had giuen to *Iudas*, hee went with this caueat from Iesus, hTat which thou doest, do quicklie. *Math.* 16. 21. *Mark.* 14. 18. *Luk.* 22. 21. *Ioh.* 13. 18. &c.

Chap. 132.

THen Iesus as they did eat, tooke bread and gaue it to his Disciples to eat, and after, the cup to drinke of, willing them as often as they should eat that bread, and drinke of that cup to doe it in remembrance of him. *Mat.* 26. 26. *Mark.* 14. 22.

Eleuen, for *Iudas* was gone before, as it is likely by the storie.

Chap. 133.

WHen supper was done, Christ rose vp from supper, took a towel, poured water into a basin, and with them thogh *Peter* at the first refused, washed his Disciples feet, & after wiped them, teaching them to performe the like duties one to another. *Ioh.* 13. 2.

Chap. 134.

HAuing by his example taught them humilitie, he preacheth vnto them a new commandement of loue, and withall telleth them how they all should that night be offended by him, and though *Peter* said, that though all men

men were offended, he would not; yet Christ signifieth that before the cocke crowed thrise, hee should thrise denie him. Mat. 26. 31. Mar. 14. 27. Ioh. 16. 32.

Chap. 135.

AND he seeing his disciples troubled at these sayings, doth in a large discourse comfort them; because by suffering hee should goe and prepare a place for them, and speaketh of manie other benefits that canie by him. Ioh. 14 15. & 16 chapter.

Chap. 136.

HAuing ended his speech to his Disciples, he maketh an excellent praier to his father, and in it commendeth them, & all the faithful to him. Ioh. 17.

Chap. 137.

THen Iesus went with his Disciples to a place, neere the mount of Oliues, and beyond the brooke Cedron, which was called Gethsemane: there was he in a garden, whether he vsed to goe, and which *Iudas* well knew: there hee first testified the heauinesse of his spirit to *Peter*, *James*, and *Iohn*; after hee praied thrise to his father that the cup might passe from him: hee sweat drops of blood; had an Angel to comfort

fort him: he commeth to his Disciples, & findeth them seuerall times asleepe: then *Iudas* came with a multitude, and betrayed him with a kisse: Christ voluntarily giueth himselfe into the hands of his enemies, healeth *Malcus* eare stricken off by *Peter*, and commaundeth him to put vp his sword. Mat. 26. 36. to ver. 56. Mar. 14. 32. to vers. 49. Luke. 22. 39. to vers. 53. Ioh. 18. 1. to vers. 11.

Chap. 138.

THen they all forsooke him & fled, and there followed him a certaine young man, cloathed in linnen vpon his bare bodie, and the young men caught him, but he left his linnē cloth & fled frō them naked. Mark. 14. 50. &c.

Chap. 139.

SO they led Iesus away bounden, first to *Annas* the high Prieſt, then to *Caiphas*, before whome, because he answered freely, hee was smitten by one of the seruants with a rod: & after many false witnesses had accused him, and they not agreeing together, he is for a trueth condemned as a blasphemer, & scornefully deluded of his enemies. Mat. 26. 57. Mark. 14. 55. Luk. 22. 54. Ioh. 18. 13.

Chap.

Chap. 140.

NOw *Peter*, who followed him, when he was apprehended, a farre off, and after came into the hall of the High Priest, did as Christ had said thrise denie his master: but when Christ looked backe vpon him, hee remembred his fault, went out and wept bitterly. *Math.* 26.69. *Mar.* 14.66. *Luk.* 22.55. *Joh.* 18.25.

Chap. 141.

WHen the morning was come, euen in the dawning of the day all the chiefe Priests and elders of the people in a generall Counsell condemned Iesus, and led him bound vnto *Pilate* the gouernour: but when *Iudas* saw that he was condemned, he repented himselfe, restored the money which he had for betraying him, and hanged himselfe: then the chiefe Priests with the money bought a field for the burial of strangers, & called it the field of blood. *Math.* 27.1. to vers. 10. *Mark.* 15.1. *Luk.* 22.66. *Ioh.* 18.28.

Chap. 142.

AS Iesus stood before *Pilate*, the Iews accused him of many things, the which

which after many questions with Christ, seeming to him vntrue, he vnderstanding that he was of Galile, sendeth him to *Herod* the Tetrach: but he because of his silence, (though at the first hee was glad, hoping to see some signe of him) contemned him; araied him in white and sent him againe to *Pilate*, to whom for this his kindnesse he was reconciled, being before enemie vnto him *Math.*27.11. *Mark.*15.2. *Luk.*23.2. &c. *Ioh.*18.33.

*Chap.*143.

NOw *Pilate* persuading himselfe of Christs innocencie, and the malice of the Iewes, sought manie meanes how hee might set him free: and first hee desired to let him looſe as the custome was at their feast: Secondly, when hee could not thus preuaile, but they would haue *Barrabas* a murtherer giuen them, the souldiors hauing put vpon him a skarlet robe, a crowne of thornes vpon his head, and a reed in his right hand, he bringeth forth him, to see if this would satisfie them: but when as they still cried crucifie him, & told *Pilate* that if hee let him goe hee was not *Cæsars* friend, hee washeth his owne hands, testifieth often Christs innocencie

nocencie, but deliuereth him to the Iews to be crucified. Math. 27. 15. Mar. 15. 11. Luk. 23. 18. Ioh. 18. & 19 chap.

Chap. 144.

THen they tooke Iesus and led him away, with his crosse vpō his shoulders, til they met one *Simon* of Cyrene, him they compelled to bear his crosse: and amongst them that followed him, certaine women lamented him; them he bad to weepe, not for his death, but their destruction which was at hand. Thus was he brought to mount Caluarie, and there crucified betwixt two theeues, with an inscription vpon his crosse, that he was *the King of the Iews:* he vpon the crosse praieth for his persecutors, is mocked by the multitude, railed on by one of the malefactors crucified with him, promiseth to the other at his request, that he shal be with him in Paradise, commendeth his mother to *Iohn:* cōplaineth that he is forsaken of his father, drinketh Vineger, and commending his soule into the hands of God, giueth vp the Ghost: then was the sun darkened, the vaile of the tēple rent in sunder, the graues opened, thē the Centurion confesseth him to be the sonne of God, and the people

people doe the like. Math. 27.32. Mar. 15.21. Luk. 23.26. Ioh. 19.18.

Chap. 145.

WHen hee was dead, one of the souldiors with a speare pierced his side, & forthwith came there out blood & water: then came *Ioseph* of Arimathea, a noble counsailer, & *Nicodemus*, which came to Christ by night, & they tooke the bodie of Iesus and wrapped it in linnen clothes, and laid it in a new sepulchre, the which by the aduise of the Iewes was sealed fast vp, and kept with souldiors day and night. Math. 27.57. Mark. 15.42. Luk. 23.50. Ioh. 19.34, &c.

Chap. 146.

NOw the first day of the weeke early in the morning, came diuers holie women with ointments to embalme the bodie of Iesus: but whē they came to the sepulchre, an Angell telleth thē that hee is risen; they as they are commanded tell it to the Disciples: of thē *Peter* and *Iohn* come to the sepulchre, and when they are gone, Christ appeared first to *Marie*, after to other womē; but the Disciples will not beleeue them:

them: and the Iewes hyre the ſouldiers to ſay, That his bodie was ſtolne away, whilſt they were aſleepe. Mat. 28. 1. Mark. 16. 1. Luk. 24. 1. Ioh. 20. 1.

Chap. 147.

AND after this, the ſame day, as two of the Diſciples went to Emaus, Ieſus appeared to them, & after much conference was knowne vnto thé by breaking of bread. Mark. 16. 12. Luk. 24. 13.

Chap. 148.

THen they returned to Ieruſalem, & told the eleuen, and them that were with them, that they had ſeene Ieſus; and as they ſpake theſe thinges, Ieſus came & ſtood in the middes of them: & when they had thought it had bene a ſpirit, he cauſeth them to touch him, and he eateth with them: and becauſe *Thomas* being then abſent, would not beleeue their ſpeech, he appeareth againe vnto them, the doores being ſhut, as before, for feare of the Iewes: Then *Thomas* hauing put his finger into his ſides, beleeueth. Mark. 16. Luk. 24. Ioh. 20, 24.

Chap.

Chap. 149.

AFter these thinges, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and was knowen vnto them by a great draught of fish, which they caught, by casting out the net on the right side of the ship, as hee commaunded: where after he had eaten with them, hee commanded *Peter* to feed his sheepe: foretold what death he should die; and reproued his curious asking, What should become of *Iohn*. Iohn 21.1.

Chap. 150.

LAst of all, he appeared to the eleuen disciples on a mountaine in Galile, where he appointed them to stay for him: and there he gaue them authoritie to goe preach, and baptize all nations: and hauing expounded to them the scriptures, and promised the holy Ghost, which they must wait for at Ierusalem: hee is taken vp into heauen, and there sitteth at the right hand of the Father, in great maiestie: To him therefore with the Father & the holy Ghost, be all prayse, and dominion giuen of his Church for euermore. Mat. 28.16. Mar. 16.15. Luk. 24.50. Act. 1.9.



AN HVNDRETH *Aphorismes*, or short sentences, summarily containing the matter & Method of Maister *Caluines* Institutions.

The first booke.

1

MAns true wisdome consisteth in the knowledge of God his Creator and Redeemer.

2

THe knowledge of God the Creator is naturally ingrafted in vs, the end whereof ought to be the right & true worship of God according to his wil: or a reuerence of Gods maiestie, ioined with feare and trembling.

3

BVt this seed, by that great ignorãce which is in vs, is corrupted, whence ariseth a superstitious worship: & by our owne wickednesse, whence is deriued, a seruile or slauish fear and hatred against God.

4

AGaine, man obtaineth knowledge of God his creator, by the whole frame of heauen and earth, and by the sacred scriptures.

5

THe frame of the world instructeth man what is the goodnesse, power, iustice and wisdome of God, manifested by the creation of the heauens & earth and all things contained therein, & by preseruing those things which were created, by his both ordinary, and extraordinarie gouernement, wherein his prouidence doth more manifestly appeare: it further declareth to vs our manifold wants, to the end wee may learne to put our trust in the goodnesse, power, and wisdome of God, to obey his commandements, to flie vnto him in all our wants and necessities, and to acknowledge with thankfulnesse that what gifts soeuer wee haue, they proceed only from him.

A

6

AS for the Scriptures they also instruct man in God his creator: concerning which wee must learne what kind of bookes they are, namely true, and such as proceeded from the holie spirit of God, the which is prooued by the testimonie of the same spirit, the efficacie and antiquitie of the Scriptures, the certainty of prophecies foretold and fulfilled in their time appointed, the miraculous preseruation of the law, the calling and writings of the Apostles, the consent of the Church, and constancie of holy Martyrs. By this it is euident that those brainsicke spirits which will needs depend vpon reuelations, doe quite ouerthrow the very principles of religion.

7

IN these scriptures we are further to obserue what they teach; namelie what the nature of God is, both in it selfe, and in the creation, and preseruation of all things.

8

GOds nature is in it selfe infinite, inuisible, eternall, omnipotent: whence it appeareth that they are in a grosse error, who ascribe vnto God some visible shape: besides, concerning

Gods nature we learn, that he is of one essence, wherin are the three persons of the Father, the Son, & the Holyghost.

9

IN the creation of things wee must especially consider these celestiall and spiritual substances, which are called Angels, whereof some are good, and protectors of the godly, others euill, not by Gods creation, but their owne corruption: in the second place may we consider things terrestriall, & especially man, whose perfection may be seene in his bodie and soule.

10

BEsides, the nature of God yet more appeareth in his gouernment of all things. Now his gouernment is either general, by which he directeth al creatures, according to that property which in their first creatiõ he bestowed seuerally vpon thẽ.

11

OR particular, which we may cõsider in respect of things sensible, so that if any do either endure aduersity, or enioy prosperity, he must ascribe it wholy vnto God: or in respect of things insensible, the which, albe it they haue naturally implanted in them their seueral properties, yet cã they not put the same in executiõ, but as they are directed by the

the present assistance of God.

12

GOds nature is also considered in regard of the time, both past, and to come: past, so as we may wel know that al things come to passe according as it pleaseth God to dispose, who worketh either by means, or without means, or contrary vnto means, & so, as that whatsoeuer commeth to passe, it is for the good of the godly, and the hurt of the godlesse: in regard of time to come, whervnto belong the purposes of men, and which teacheth vs to vse lawfull means: seeing that prouidēce, wheron we relie, is not destitute of her means.

13

LAstly, in respect of that profit which the godly obtaine by the same: for we know assuredly: First, that God hath care ouer al mankind, but especially ouer his church. Secondly, that God by his power ruleth, & wisdom, gouerneth or disposeth al things. Thirdly, that he hath sufficient habilitie to do good vnto all: because that in his hands are the heauens and the earth: all creatures bow at his becke: vnder the shadow of his wings the godly rest themselues: and that his authoritie doth curbe the power of Hell it selfe. Fourthly, that

nothing commeth to passe by chance, howsoeuer wee know not the causes therof, but by the will of God, and that either his secret wil which we may not curiously prie into, but rather reuerétly adore; or his reuealed will set down in the law and the Gospel.

The second Booke.

14

THe knowledge of God the Redeemer is gathered by the fall of man, and the materiall cause of mans redemption.

15

IN the fall of man we must obserue, what he ought to doe and what he could and now can do.

16.

BEcause he was created after Gods own image, that is, was partaker of Gods wisdome, righteousnes, and holines, and so created perfect in soule & bodie, therefore he ought perfectly to haue kept all the commandements of his God.

17

THe causes of mans fall were either out of him, as were Satan, the serpent, *Eua*, the forbiddē fruit; or in him, as infidelity, ambitiō, ingratitude, contumacie: whence it came to passe that

Gods

Gods image was blotted out of man, who then became an infidel, iniuſt, and ſubiect to death.

18

NOw let vs ſee what mã can do, whether wee regard his bodie or his ſoule. The vnderſtanding which the ſoule hath in diuine matters, that is, in the knowledge of God, and his true ſeruice, is ſo far from true knowledge, that in truth he is therein more blind then a beetle: he is not able now to cõceiue, much leſſe to perform any good worke; and in humane affairs, as liberal ſciences, and mechanicall arts hee is more then purblind, & wonderfully vnconſtant. Concerning his will, that, if if wee reſpect thinges concerning the Lord god, it is only bent to that which is euil: and if we regard but inferiour matters, & ſuch as belong to man only, in them is the wil vncertain, wauering, and is not miſtris of her owne actions.

19

THe bodie, it followeth the corrupt luſts and motions of the ſoule: ſubiect in this life to many infirmities, & in the end to death it ſelfe.

20

HEnce now it followeth, that there is no way for miſerable man, but go-

ing out of himself, to seek redemption & deliuerance in Christ our Mediator: because that the first adoptiō of Gods chosen, the preseruation of the church, her deliuerance out of dangers, and restauration after many ruines, yea the very hope of the godly did euer depend vpō the mercie of this Mediator. Therfore the law was giuen, which should keepe the minds of men in suspense til the comming of Christ; the which is euident by the often repetition of the couenant of grace, ceremonies, sacrifices, washings, the end of adopting persons and people, and by the law of the Priesthood.

21

THe material cause of mans redemption, is Christ, in whom we may obserue these three things. First, how he is offered to men. Secondly, how he is receiued. Thirdly, how men are kept in his fellowship.

22

CHrist is offered to men in the law, and in the Gospel.

23

THe law is threefold, Ceremonial, Iudicial, Moral. The vse of the Ceremonial law is abrogated, the effect of it is perpetual. The Iudicial or Ciuile law did peculiarly belong to the Iews, and therefore now is abolished, yet so

as

as that the generall equitie of it, which is described in the Morall law, doth stil stand in force. This Moral law, by which religion and iustice is maintained and preserued, is both perpetual, and concerneth all men.

24

THe Moral law hath these three vses. First, it sheweth forth our weaknes, wickednes, and damnable estate; not that we therby should grow finally desperat, but rather to flee vnto Christ: Secondly, that they who will not be allured by sweet promises, might by the terrible threatnings of Gods iudgements be compelled to come: and lastly that we might the better know what the will of God is: and knowing, both bethinke our selues how to obey it, and our minds confirmed, so to do: and we not wauer in an vncertaine obedience.

25

THe sum of the whole law is contained in a preface vnto it, and the two tables In the Preface is set down, first, Gods great power, to the intent that so the people might know thēselues necessarily boūden to obedience. 2. The promise of grace wherby God professeth himself to bee the God of his Church. 3. A benefit, by which hee signifieth the Iews ingratitude, except they be answe-

rable

table to his bountie towards them.

26

THe first table which cõcerneth the seruice of God, containeth the first foure commandements.

27

THe end of the first commandement is, that God alone must rule amongst his people: to God therefore alone are we to giue reuerence, confidence, praier, and thanksgiuing.

28

THe end of the second commandement is, that God will not haue his worship polluted with any superstitious rights whatsoeuer: of this precept there are two parts; the first restraineth our libertie, that wee should not vnder any shape repreſẽt God vnto our eies: the second forbiddeth vs, for religions sake, to adore any image: and therfore God dooth here set out his power, which he will not suffer to be contemned: his iealous zeale which will not abide any copartner: his reuenging visitation vpõ the posteritie of the disobedient: & his mercie towards such as in loue keepe his commandements.

29

THe third commandement entreateth of these three points: first, that

that whatsoeuer wee doe either conceiue in our minds, or vtter with our mouthes, we should in them haue respect vnto the maiesty of God: secondly, not rashly to abuse his holy titles, word, or sacraments, to any either ambitious or couetous respect: thirdly, neuer to speake against any worke of God, but alway to make an honourable mention of them, with titles of Wisdom, Patience, Power, Goodnesse, and Iustice: contrary to these three, is that threefold prophanation of the name of God by periury, needlesse or idolatrous othes; as when in stead of God, we sweare by Saints, or any creature whether sensible or insensible.

30

THe end of the fourth commaundement is, that we being dead to our owne lusts, and workes, do vpon this day, meditate vpon the kingdome of God: in it wee must obserue three things: first, a spirituall rest, when as the faithfull do cease from their owne workes, that God might worke by his spirit in them: secondly, that there must be a set day to call vpon Gods name, to heare his word, and to perfourme such holy rites as God doth command: thirdly, that seruants must

haue

haue some rest from their labours.

31

THe second Table conteineth the six other commandements, wherein mans duty to his neighbour is set downe. The end of the fift commandement is, that seeing he doth greatly like of, that his owne ordinance should be obserued; such degrees of superiority as he hath appointed, they should be kept inuiolable: we are therfore here forbidden to derogate any thing from the dignity of superiours, either by contempt, contumacie, or ingratitude, and are contrarily commanded to vse all reuerence, obedience, and thankfulnesse towards them.

32

THe end of the sixt commandement is, that seeing God in a certaine kind of vnity conioyned mankind together, therefore euery man ought to haue especiall respect to the safety of his neighbour: here therfore violence in any sort is forbidden, and all humanity commanded.

33

THe end of the seuenth commandement is, that seeing God loueth purity, therfore we ought to abandon all vncleannes: and therfore God prohibiteth

bieth adultery in mind, word, or deed.

34

THe end of the eight commandemẽt is, that seeing God doth abhor all iniustice, therfore we should giue vnto euery man that which is his owne. Now men do steale, when they vse either violence to take away, cousening and deceit, iuggling, flattery, or any such like meanes.

35

THe end of the ninth commandement is, that seeing God, who is truth, abhorreth a lie, therfore he forbiddeth all reproches, and false accusations, wherby the good name of our neighbour is impeached; and all lyes, by which the good estate of another is hindred: and contrarily, he commandeth, that by speaking the truth, euery one of vs should maintaine the good name and estate of his neighbour.

36

THe end of the tenth commandemẽt is, that seeing God will haue the soule of man wholly possessed with the affection of loue, therfore we must put out of our conceits euery desire repugnant to charity: & therfore ech couetous desire which doth but incline to the hurt of another, is here prohibited.

We

37

WE said that Christ was also offered to vs in the Gospell: and here first of all we must obserue the agreement betwixt this doctrine of the Gospell, or new Testament, and that of the old Testament: now they agree, first, because the godly liuing vnder both these couenants, euer had one and the same hope of immortality: secondly, the couenant with both was established not in mans merits, but Gods mercy: thirdly, they had the same Mediatour betwixt God and man, the Man Christ Iesus.

38

BVt yet these two Testaments haue their differences in these fiue respects: first, vnder the Law the inheritance of the kingdom of heauen was exhibited vnder earthly possessions; but vnder the Gospell, we directly lift vp our minds to the same: secondly, the old Testament in certaine types & figures painted out vnto them the Image, the body being yet absent; the new setteth out the truth it selfe: thirdly, that by reason of the Law, was the ministery of condemnation & death;

this,

this, of righteousnesse and life: fourthly, that, of such a seruitude, as ingendred in mens minds exceeding feare; this, of liberty, which maketh man with confidence to looke vp: fiftly, then the word belonged only to the nation of the Iewes; now, it is preached to all nations.

39.

THe summe and scope of the doctrine of the Gospell is to teach, first, what an one Christ is; secondly, to what end he was sent; thirdly, how hee did accomplish the worke of our redemption.

40.

CHrist is God and man; God, that he may bestow vpon vs his righteousnesse, sanctification, and redemption: Man, because he was to pay mans debt due to God.

41.

HEe was sent to discharge the duty, first, of a Prophet, by foretelling truthes, fulfilling Prophecies, teaching to others, and doing himselfe the will of his Father: secondly, of a King, by gouerning the whole Church in generall; and in speciall, euery member of the same, and defending such as belong vnto his kingdom, from all in-

iuries

iuries of what aduersaries soeuer; thirdly, of a Priest, by offering his precious body for the sinnes of the world, reconciling God vnto man by his owne obedience, and by making continuall and meritorious intercession to his father in heauen, for the sinnes of the elect.

42

AS for the duty of a Redeemer and deliuerer, that hee did fully discharge, by dying for our sinnes, and rising againe for our iustification; opening vnto vs by his ascension, the gates of the kingdom of heauen, his sitting at the right hand of God his father, from whence he shall come to iudge both those that are aliue at his comming, and all others that then shall be dead. He therefore hath alone and sufficiently for vs, deserued the grace and saluation of God.

The

The third Booke.

43

THis Christ our Redeemer, do we receiue and apply vnto vs by the vertue and operation of Gods holy Spirit, which doth conioyne vs and Christ togither: and therefore is this Spirit called the Spirit of sanctification and adoption, the earnest and seale of our saluation, water, oyle, a fountaine, fire, and the hand of God.

44

NOw as the spirit is the hand of God, so faith is the hand of the soule, the which by the like vertue of the same spirit, doth receiue Christ offered in the Gospell.

45

THe generall duty of faith is to subscribe vnto the truth of God offered, whatsoeuer, whensoeuer, and howsoeuer it is deliuered: but her proper duty is, to haue respect vnto the will and mercy of God in Christ, yea to regard the promises of grace, for the assurance whereof, the holy Ghost doth

doth first of all illuminate our minds, and then establish & assure our hearts and consciences in the truth of those promises.

46.

FAith therefore is a sure and certen knowledge of the fauour and goodnesse of God towards vs, which being grounded vpon the free and vndeserued promise of God in Christ, is by the Holy Ghost both reuealed to our minds, and sealed in our hearts.

47

THe effects of faith are in number foure: first, Repentance; secondly, a Christian life, or conuersation; thirdly, Iustification; fourthly, Prayer.

48.

TRue Repentance consisteth in these two points: in Mortification, which proceedeth from the knowledge and acknowledging of our sinne, and the true sense and feeling of the wrath & indignation of God: and Viuification, the fruits whereof are, Piety towards God, and Charity towards our neighbour, hope of eternall life, and holines in this present life. We may oppose to this True Repentance, that falsly so

tearmed

tearmed Penance of the Papists, the parts whereof are, as they make them, Contrition, Confession, and Satisfaction. As for the two first, they may, I graunt, be referred vnto true Repentance, so that this Contrition, it be a contrition of the heart for sinnes acknowledged, and be not seuered from the hope of pardon for Christ his sake. And as for Confession, it may be priuat or publique: if it be priuat, it may be made either to God alone, or freely and voluntarily to ministers of the Church; with this caueat, that it be only for the comfort and bettering of the party afflicted; not to enforce a particular enumeration of all his sins, and so to set the poore conscience vpon a rack or gibbet: if it be publique, it is either the confession of the whole Church, or some one, or many, before the whole Church. And concerning Satisfaction, which in times past was only Ecclesiasticall, that is, such as for the edification of the Church was made, after repentance for some sins, or publique confession of the same, our popish sophisters haue cunningly conueyed and referred to God. Hence is it, that in this life they haue inuented supplyes of Indulgencies, and after

death

death a Fire of Purgatory. But as for that Contrition of those Sophisters, their auricular (as they call it) confession, and satisfaction by workes, they are all quite contrary to the free pardon of mans sinnes in Christ.

49

OF Christian life there be two parts: first, the loue of righteousnes; that wee may be holy as God our father is holy, with whom we are vnited, and reputed amongst his people: secondly, that wee haue a certaine rule set downe, which as we run in the race of righteousnes, will not suffer vs to go out of the way, and that we be made like vnto Christ. Now his example is set before vs, the patterne whereof we ought to follow in the whole course of our liues: besides this, we ought to regard Gods manifold benefits towards vs, vnto which not to be answerable, it were an argument of extreme ingratitude.

50

THe summe of a Christian mans life, is the deniall of himselfe.

The

THe end of this Deniall is, first, to consecrate our selues as a liuing sacrifice vnto God: secondly, not to seeke our owne, but the glory of God, and good of our neighbour: thirdly, to beare the crosse patiently; the fruits whereof are, the acknowledging of our owne weakenesse, the triall of our patience, amendment of our faults, more earnest calling vpon the name of God, and a more cheerfull meditation of the life to come: fourthly, that we may know how to vse this present life, and the things maintaining the same, namely for necessity and delight. Necessitie requireth, that so we possesse all things as though wee possessed nothing; that wee beare penury quietly, and plenty moderately; that we know how to be full, how to be hungry, and to want with patience; that wee haue regard of our neighbour, because wee must giue an account of our stewardship; that all things be answerable to our calling: for delight, so as we make the same a more forcible argument to extoll the goodnesse and bountie of God towards vs.

In

52

IN Iustification, which is the third effect of faith, the first thing which offereth it selfe to our consideration, is the word it selfe, what it signifieth. Hee is said to be *Iustified*, who in the iudgement of God is acquited and accounted iust. He is *iustified by workes*, whose life is pure, and vnreprooueable euen in the sight of God. Now in this sense was there neuer found such a man since the fall of *Adam*, who was so iustified, Christ only excepted. They are *iustified by faith*, who setting aside all righteousnesse by workes, doe lay hold vpon the righteousnes of Christ. These are only the elect of God.

53

HEnce proceedeth a most sweet consolation, and *sure comfort*: for by this meanes in stead of a seuere iudge, wee do find God to be vnto vs a most mercifull father: yea, beeing iustified in Christ, and so hauing peace with God, we presuming vpon his sonnes vertue, do seriously endeauour to an holinesse of life.

54

BEsides this former comfort, there proceedeth

proceedeth from this Iustification, *Christian liberty*, consisting in three things: first, that the consciences of the faithfull may as it were, triumph ouer the law, and forget all that righteousnes which it requireth: secondly, that their consciences being thus freed from vnder the yoke of the law, they may more freely & voluntarily yeeld obedience to the will of God: thirdly, that before God, they may not be bound in conscience to any necessary vse of things indifferent. But here we must take heed of these inconueniences: first, that we abuse not the good gifts of God: againe, that we beware how we either giue or take offence.

55

PRayer is the last effect of faith; wherin we are to consider the fruits thereof, the rules or lawes, aberrations, and petitions.

56

PRayer hath fiue seuerall fruits; first, whilst we custom our selues to haue recourse vnto God by prayer, our heart is enflamed with a greater desire to seeke, loue, and obey him: secondly, no euil concupiscense doth seaze vpon

our soule, whereof we are ashamed to make God a witnesse: thirdly, we still receiue benefits at his hands, with thanksgiuing to him for the same: fourthly, when we haue obtained the gift which we by prayer sued for, wee do more earnestly meditate vpon the fauour of God: fiftly, the practise of prayer confirmeth vnto vs the goodnesse, prouidence, and truth of God.

57

THe rules of Praier are foure: first, we must in praier be no otherwise prepared, then they who are admitted to confer & talke with the Lord God: and hence it is, that the lifting vp of the hands, the moouing of the heart, & perseuerance in praier, are so much commended: secondly, we must haue a sense and feeling of our owne wants: thirdly, we must strip our selues of the least conceit of our owne glory, and giue all glory wholly vnto God: fourthly, in the very gulfe of calamity, and amidst all danger whatsoeuer, wee must poure out our prayers vnto God with assured confidence to be heard; and the rather, because we build not only vpon his commandemẽt to pray, but his promise to be heard.

Now

58

NOw such as in praier cal vpon thoſe saints who are already departed this life, they are in a great error: first, becauſe the word of God teacheth, that God alone is to be called vpon. For he alone knoweth what things are neceſſary for vs; he will be preſent to helpe vs, becauſe he hath promiſed; and he can helpe, becauſe he is omnipotent: ſecondly, becauſe God will be called vpon in faith, which is grounded vpon his word & promiſe: thirdly, becauſe that faith is a forged faith, which will not abide this touchſtone: but for inuocation or calling vpon ſaints, there is no word, no promiſe, & therefore no faith. And to conclude, though man be ſo fooliſh as to call, yet the ſaints they are not able either to heare, or to helpe him.

59

THe ſumme of that prayer which was taught vnto vs by our maſter Chriſt Ieſus, is contained in a Preface, and two Tables.

60

IN the Preface, the goodnes of God shineth vnto vs, in that he is called our Father; for hence it followeth, that we are his sonnes. Now, for the sonnes of God to seeke for aid at the hands of any other whosoeuer, were to obiect to God, either extreme beggery that he can not, or exceeding tyranny that he will not helpe: yea, here wee learne, that notwithstanding our many sinnes, we may humbly implore his mercy: and further we are taught, that we ought in prayer, to come togither with an affection of brotherly loue. Besides in this preface, as in a glasse, we may behold the maiesticall power of God; because he is in heauen: whence we gather, that God is ouer all, and in all things: whom if we would seeke, we must lift the eyes both of body and soule aloft, euen vnto the highest heauen: nay, hence wee learne, that this our God, is not subiect to the least corruption or shadow of change; that he filleth, and by his power gouerneth the whole world.

61.

THe first Table concerneth directly

and

and only the glory of God: in it are contained the three first petitions. The first is, that Gods name, that is, his power, goodnesse, wisdom, iustice, truth, may be hallowed: that is, that men (but with great reuerence) may not either speake or thinke on this great name of God: the second is, that God by his spirit would correct by the power of his spirit all the desires of the flesh; would frame all our senses to be obedient to his will, and regiment; that hee would preserue all his children, and bring to nought the purposes of all the wicked. The vse of this petition is threefold: first, it withdraweth vs from the corruptions of the world: secondly, enflameth in vs a desire to mortifie the lusts of the flesh: and thirdly, encourageth vs to the patient bearing of the crosse. The third petition speaketh not of Gods secret, but of his reuealed will: the which we do, when we do voluntarily perfourme such things as in it are commanded.

62

THe second Table of the Lords prayer, containeth the three other peti-

tions which concerne our selues and our brethren. In the first, we desire of God those things that are needfull for our bodily life: whereby we testifie, that we commit our selues to his prouidence and protection, that hee may feed, cherish, and preserue vs. In the second, wee pray for those things that make for our spirituall life; namely, the forgiuenesse of our sinnes: and this taketh away all kind of satisfaction. To this petition is annexed a condition, teaching vs, that howsoeuer we be in word or deed iniuried by our brethren, yet we must pardon and forgiue them. In the third, we pray to be deliuered from temptations, or at the least to be furnished with weapons, & protected by God, so as we may be able to ouercome. Now temptations they are not all alike, for they differ in the cause; GOD, Satan, the world, & the flesh tempteth: in the matter subiect, for on the right hand we are tempted by riches, honours, pleasures, beauty, &c. on the left, by pouerty, contempt, afflictions, &c. and in the end, for God tempteth the godly for their good: Satan, the flesh, and the world, for their euill.

Further-

63

FVrthermore those foure effects of faith do bring vs to the assurance of our election, and of the resurrection from the dead at the last day.

64

COncerning election, the causes are these: the efficient, the meere liberality of our God, the which with humility and thanksgiuing, we ought to acknowledge: the materiall cause, Christ, the only beloued son of God: the finall cause, that we, being assured of our saluation, because wee are the children of God, might for euer both in this life and in the life to come, glorifie him. The effects are in respect of many, or one; and that in electing of some, & iustly reiecting others. Now the elect are called by the preaching of the word, and the illumination of the Holy Ghost; they are iustified, and sanctified, that in the end they might be glorified.

65

THere shall be a resurrection from the dead; first, because we can not otherwise be perfectly glorified: secondly, because Christ in our flesh is risen: thirdly, because God is omnipotent.

The fourth Booke.

66

GOd doth keepe vs in Christs ſociety by Eccleſiaſticall and Ciuill gouernment.

67

IN Eccleſiaſticall gouernment, wee muſt conſider three things: firſt, what the Church is; ſecondly, how it is gouerned: thirdly, what is the authority thereof.

68

THe Church is of two ſorts; Inuiſible, and Vniuerſall, which is nothing els but the communion of Saints: Viſible and Particular; and this Church is knowen to be the true Church, by the ſincere preaching of the word, and the lawfull adminiſtration of the Sacraments.

69

AS for the gouernment of the Church,

Church, we are to obserue these fiue things: first, who do gouerne: secondly, what is their condition: thirdly, calling: fourthly, duty: fiftly, what was the condition of the Primitiue Church.

70

THey that Gouerne, are not Angels, but men; by which, the Lord declareth his great goodnes towards vs: besides, we haue hereby a singuler inducement to humility, and obedience: and a very good meanes to bind vs togither in brotherly loue.

71

THe Condition of these gouerners is, that some were either Prophets, Apostles, Euangelists; and the office of these was temporary: or Pastours, and Doctours, and these do abide in the Church for euer.

72

THe Calling of these is double: inward, and outward: Inward, by the spirit of God; outward, in which wee must note foure things: first, what kind of men must be chosen to this ministery, namely such as are for doctrine sound, and for life vnblameable: secondly, how this choyce is to be made, with fasting and prayer: thirdly,

by whom they must bee made, either immediately from God as were Prophets and Apostles: or immediately according to the prescript rule of Gods word, by Bishops, the Præsbiterie, & the people. Fourthly, with what ceremonie; by imposition of hands, the vse whereof is threefold: First, that by this means the dignitie of the ministerie may bee commended: secōdly, that he who is called may know that by this meáns hee is consecrated vnto God: and lastly, that hee may the more fully be persuaded that hee shall neuer want the assistance of the Holyghost in the discharge of this great function.

73

THe dutie of Pastors in the Church, is to preach the word, administer the Sacraméts, & to practise discipline.

74

THe estate of the primitiue Church was this: it was deuided into Teachers, Elders, and Deacons, whose dutie was to distribute the goods of the Church to Teachers, the Cleargie, the poore, and repairing of Churches.

75

THe authoritie of the Church is to bee considered either in regard of

the

the doctrine thereof, or enacting Ecclesiastical lawes and iurisdiction.

76

AS for the doctrine, that euer is squared according to the rule of faith, neither must any be deliuered which is not deriued out of the fountaine of Gods word: but all must bee referred to the glorie of God, and the edification of the Church: it respecteth further the applying of the same doctrine which must likewise bee agreeable, to the Analogie of faith.

77

THe lawes Ecclesiasticall, if they cõmand such things as must necessarily be obeied, they must euer bee conformable to the written word of God: but if the things which they command be indifferent, then must they haue regard of place, persons, and time; as also that they bee done in good order, and decently. But they must euer take heed of those constitutions which haue by false teachers, been thrust vpon Gods Church as the due seruice to God, such as for their ouer precise and enforced necessitie doe burthen the conscience, and make of none effect the commandement

of

of God: such as are vnprofitable, and foolish, which do by their multitude oppresse, not edifie the conscience; serving only for an historicall ostentation; being reputed as meritorious sacrifices, & whereof is made a gaine.

78

ECclesiastical iurisdiction is twofold: first, proper to the Cleargie, which was executed in Prouinciall, and Generall councils: 2. common to both Cleargie and people: the end whereof was, partly to preuent scandals which might rise vp, and partly to suppresse such as did arise: the practise hereof is seene partly in admonitions both publike and priuat; and partly in excommunication: which hath a threefold vse: first, to keepe the Church from euill reports: secondly, least that by the society of the bad, the good also should be made worse: thirdly, that persons excommunicated, might for shame be mooued to repentance.

79

NOw as occasion and times serue, Fasts are proclaimed, and vowes made. The end of fasts is, that by them the flesh might be subdued to the spirit, we more fit to poure out our

prayers

praiers vnto God, & they testimonies of our humilitie and obedience. The nature of fasts consisteth in the time, quantitie, and qualitie of our diet: and here especially we must take heed that we bee not like vnto those hypocrites, who in fasting rent their garments, and not their hearts: yea, wee must take heed that neither we esteeme our abstinence as meritorious; nor that such duties be exacted as necessarie to saluation.

80

IN the vowes which are made; wee must marke. First, to whom they are made, namely to God: whence it followeth that wee must not dare to vow any thing, for warrant whereof wee haue not Gods word to goe before vs; by which alone we are taught what is acceptable to God, & what is displeasing in his sight. Secondly, who voweth, namelie man, wee therefore must take heed that we neglect not our libertie, and that wee promise not that which either wee cannot by reason of our weakenesse performe, or that is repugnant and contrary to our calling. Thirdly, what is vowed; in this wee must regard the time past, as wee doe

in the vow of thanksgiuing and repentance : or the time to come, that we may afterward become more warie then we haue beene, and by such vows (as by spurres) excited to the better performance of our dutie. By this it is euident what we are to esteeme of Popish vowes.

81

IN the explication of the Sacraments, we must cõsider three things, First, what a Sacrament is, to wit, an outward signe, whereby God for the better cõfirmation of our weake faith, doth seale vp and ratifie to our consciences, the promises of his fauor, and good wil towards vs; and we againe do testifie our loialtie to him. Secondly, what things are necessarie in a Sacrament, namelie, the outward signe, the thing signified, the Promise, and the general communication, or receiuing of the same. Thirdly, How many there be; only two; Baptisme, & the Lords supper.

82

THe signe in Baptisme is water; the thing signified, is the Blood of Christ; the Promise, eternall life. The cõmunicants or partakers of this Sacrament, are both they of riper yeares,

(and

(and that after they haue giuen an account of their faith) and children also of beleeuing parents, and that because Baptisme succeeded Circumcision, in both which, the mysterie, promise, vse, and efficacy are all one. Again forgiuenesse of sins belongeth to infants, and therfore the sign & seale of forgiuenes.

83

THe end of baptisme is twofold: First, that it may testifie our faith towards God, because it is a sign of our spirituall washing by the blood of Christ, and also of the mortification, & regeneratiō of our nature in Christ: besides being thus vnited to Christ, we beleeue that wee shall bee partakers of all his benefits, and that we shal neuer come into the iudgement of condemnation. Secondly, that it may testifie our professiō, to our neighbor; because it is an argumēt that wee desire to bee reputed amongst the people of God: besides this we do by this signe testifie that we are of the Christian religion; and that in all things wee aime at the glorie of God.

84

THē Lords supper is a spirituall banket whereby wee are nourished, and

preser-

preserued in that life, whereinto by his word the Lord did beget vs.

85

THe end of the supper is threefold, First, to confirme our faith towards God: Secondly, our confession before men: Thirdly, to exhort vs to mutuall charitie.

86

NOw at anie hand we must bee carefull that we doe not so either extenuate these holie signes, as that we do as it were pull and seuere those things from the elements which are in some sort annexed vnto them: or againe attribute so much vnto them, as that thereby we seeme to obscure these holy mysteries.

87

OF this supper there bee two parts, First, the spirituall truth, wherein is considered the signification thereof, consisting in the promises: the matter, Christ crucified, and risen from the dead: the effect, to wit our redemption, iustification, and sanctification. Secondly, the visible signes, bread & wine.

Con-

88

CONtrary to this holy ſupper is the Maſſe of the Papiſts, the which is Firſt, cõtumelious againſt Chriſt himſelfe. Secondly, it doth tread vnder foot, & as it were, bury the croſſe of Chriſt. Thirdly, it aboliſheth his death. Fourthly, it taketh quite away, thoſe benefits which we receiue by Chriſt. Fifthly, it doth greatly extenuate the Sacraments; wherein the death of our Sauiour is left ratified vnto vs.

89

NOw thoſe other Sacraments which are added, beſides theſe two, they are falſely ſo called: namely Confirmation, Penance, Extreame vnction: Orders, whence came thoſe manifold orders of Prieſts. Marriage.

90

IT remaineth that wee now entreat of Ciuile gouernment, which concerneth that externall iuſtice by which the maners of men are reformed.

91

IN it wee may conſider the Magiſtrates, Lawes, and People.

92

THe Magiſtrat is Gods Leiutenant, the father of his countrie, the keeper of lawes, the Preſident and moderator

rator of Iustice, the nourse of the Church.

93

BY these names and titles, First, hee is stirred vp to the faithfull discharge of his dutie, that he walk holily before God, and become in the sight of men a patterne of integrity, prudence, continencie, innocencie, and wisdome. Secondly, that by them hee may receiue especiall comfort, and make lesse account of those many difficulties which doe follow men in such places.

94

THe seuerall kinds of Magistracie, are a Monarchie, where one gouerneth: an Aristocratie, where the best rule: & a Democratie, where the people beare sway in choice of their Magistrates, and making lawes.

95

AS for lawes, it is to be considered after what sort they are made, in respect both of God and man: and what is the equitie of them in respect of times, places, and people.

96

THe people is bounden to giue to the Magistrate; First, vnfained reuerence, as to Gods embassador. Secondly,

ly, obedience, whether in obeying his commandements and lawes, paying of tribute, and vndergoing any publike dutie, or charge whatsoeuer. Thirdly, loue, by which he doth in praier commend vnto God the good estate of his gouernours.

97

WE are commanded to yeeld obedience not only to good Magistrats, but to all such as are in authoritie, though they practise tyrannie in their gouernment: for wee may not thinke that anie gouerneth ouer others without the prouidence of God.

98

BVt if that it fall out that we liue vnder Tyrants, it is our dutie first to call to mind our manifold sins, which are punished by such greeuous scourges; then will humilitie so bridle vs, as that wee shall haue patience in that crosse: againe let vs remember that it is not in our power or duty to redresse these euils; only this remaineth for vs to do, to craue by praier the Lords assistance, in whose hands are the hearts of all Kings, and the alterations of all estates and kingdomes.

Now

99

NOw God doth by two meanes asswage the furie of tyrants: for eyther he doth extraordinarily stirre vp some of his seruants, as apparant reuengers of such tyrannie, and deliuerers of his people from such gouernours; or else he doth ordayne their furie to such purpose, when they purpose and practise another thing, as that hee doth by one tyrannie quite and cleane ouerthrow another.

100

NOw howsoeuer it is commaunded that priuate men should obey, yet this hindereth not, but that there may be some such popular gouernours amongst the people, in whose power it shall be to curbe and keepe vnder tyrants, and maintaine the libertie of the people. To conclude, we must so giue obedience to the Magistrate, as that we reserue vnto the King of kings, our Lord God, his honour wholy and inuiolable to himselfe.

Laus Christo nescia.

FINIS.

SVNDRIE NE-ceſſarie obſeruations meet for a Chriſtian, publiſhed long ſince by ſome religious man.

1

THat you keep narrow watch ouer your heart, words & deeds continually. Pſal. 39. 1. Mat. 24. 42. Luk. 12. 36. 1. Cor. 10. 31. 15. 34. 16. 13. Coloſſ. 3. 17.

2

THat with al care the time be redeemed thar hath bene idlie, careleſlie, & vnprofitably ſpent. Eph. 5. 16. Col. 4. 5.

3

THat once in the day at leaſt. priuate praier and meditation be made. Pſa. 119. 164. Dan. 6. 10. Luk. 18. 1. Eph. 6. 18. Coloſ. 4. 2.

4

THat care be had to doe and receiue good in companie. 1. Theſ. 5. 11.

5

THat your familie be with al diligéce & regard inſtructed, watched ouer, and

and Christianly gouerned. Gen.18.19. Deut.4.9.& 5.6,7. Prou.31.27. Eph.6,4.

6

THat no more care be spent in matters of this world then must needs. Mat.6.31. Col.3.2. 1.Ioh.2.15.

7

THat you stir vp your selues to liberality to Gods saints. Gal.6.10. Heb. 13.16.

8

THat you prepare your selues to bear the crosse, by what means soeuer it shall please God to exercise you. Matt. 16.24. Luk.9,23.& 14.27.

9

THat you giue not the least bridle to wãdring thoughts Iob.31.1. Eph.5.3.

10

THat you bestow some time in mourning not only for your own sinnes, but for the time and age wherein you liue. Ezec.9.4. Psal.119.136.

11

THat you looke daily for the cõming of our Lord Iesus Christ, for your full deliuerance out of this world. Mat. 24.44.

12

THat you acquaint your selfe with some godly person with whom you may cõfer of your Christian estate, & open your doubts, to the quickning of Gods graces in you. Iam.5.16.

13

THat you obserue the departure of mé out of this life, their mortality, the vanity & alteratiõ of things below, the more to contemne the world, & to continue your longing after the life to come. Esa.57.1. Phil.3.3.1.Pet.1.24. Reuel.22.20.

14

THat you meditate often vpon your death, & going out of this life, how you must lie in the graue, go to dust, leaue all glory & wealth; & this will serue to beat downe that pride of life which naturally is in you. Eccl.7.4. & 12.1.

15

THat you read somthing daily of the holy Scriptures, for the further encrease of your knowledge. Mat.22.29. Ioh.5.39. Act.17.11.

16

THat you make a couenant with the Lord to striue against all sins, especially against the speciall sins & corruptions of your heart & life, wherein you haue most dishonored god: & that you carefully see that your couenant be kept & cõtinued. Neh.9.38. 2.Chr. 34.31.

17

THat you mark how sinne dieth & is weakned in you; & that you turn not to your old sinnes againe. Matth.18.8. 1.Thess.5.22. 2.Pet.2.22.

THat you fall not frō your first loue, but continue still your affection to the liking of gods word, & to al the holy exercises of Religion, diligently hearing it, and faithfully practising it, that you may prepare your selfe before you come, and meditate of that you haue heard, either by your self or with other, & so marke your daily profiting in Religion. Hebr. 3. 12. & 12. 15. Reuel. 2. 4.

19

THat you be often occupied in meditating vpon Gods benefits & works, & sound forth his praise for the same.

20

THat you exercise your faith, by taking delight in the great benefit of your redemption by Christ, & the fruition of Gods presence in his glorious and blessed kingdome. Psal. 116. 12. 13. & 118. 15. Ephe. 5. 20.

21

LAstly that you make not these holy practises of repentance, common for the time, nor vse them for fashion sake. Luk. 8. 13.

FINIS.

